Syn. 7 60.20

# A SERMON PREACHED AT PAVLES-CROSSE, VPON THE 1. OF NOVEMBER, BEING ALL-SAINTS DAY, ANNO 1607.

By *Sa: Collins*, Batchelour in Diuinitie, and fellow of the Kings Colledge in Cambridge.

LVC. 7. 35.
*Wisedome is iustified of all her children.*

GREG. MAG. in Ezechiel.
*Nihil ad defendendam honestate tutius: nihil ad dicendum veritate facilius.*

F.13.7

AT LONDON,
Printed by *Humfrey Lownes*, for *Richard Boniam*, dwelling at the signe of the spread Eagle, right ouer against the great North dore of S. Pauls Church.
1608.

REPAIR

67;06

# To the moſt Reuerend Father in God, *Richard*, the Lord Archbiſhop of Canterburie his Grace, Primate and Metropolitane of all England, one of his *Maiesties* moſt honourable Priuie Councell.

*THe excellecie of the calling (moſt Reuerend Father) that God hath promoted your Grace vnto, by the vn-erring hand of his ſacred Deputie, to be their Agent,* in cauſis maioribus, *to the Churches of this Kingdome, may iuſtly challenge the labours of as many as handle the pen with diſcretion in our daies; but mine (if I be ought) af-*

ter a more eſpeciall manner: whom, the continuance of your fauour, for no fewe yeares, ſhining vpon my poore ſtudies, hath made wholly pledged to your ſeruice; and ſome employments alſo vouchſafed from your Grace, haue kept from being altogether idle. So that if my meanneſſe ſhould euer bee exalted to bring forth any thing worthy publication (which your Grace rather conſtrueth ouer-fauourably of this Pamphlet, than it any way deſerueth) I haue long ſince conſecrated it to the honor of your Grace, as one that hath both countenanced alwaies mine endeauours, and alſo directed, after a ſort, my courſes. Howbeit, this ſmall worke, ſuch as it is I now preſent vnto your Grace, not ſo much in lieu of receiued kindneſſe (which you haue multiplied vpon me and mine, euen when your name hath beene concealed) as inuoking patronage againſt the oppug-

ners.

*ners.* *For,* lata porta, *but* aduerſarij multi, *as S.* Paul *ſaid to his*; 1. Cor. 16. 9. *and,* As concerning this way, wee knowe nothing, but that it is euery where ſpoken againſt; *as they ſaid to S.* Paul, Act. 28. 22.

*If ſpeake the truth in Chriſt (moſt Reuerend Father) I lie not, the holy Ghoſt alſo bearing witneſſe with my conſcience; that I grieue vnſpeakeably, night and day, whitherſoeuer I chaunce to looke, at the malice of Satan (how transformed ſoeuer) and the diſaſter of our times. And as our Sauiour ſometimes, in the dayes of his fleſh, wept in compaſsion ouer* the great Citie, *diuining the ruines of it: ſo mine eyes guſh out with water, to ſee there is no religion amongſt menne for the moſt part, but that which is tainted with a ſpice of faction.*

*But to let-go complaints, and to leaue that to him which will purge his floore in a due time, as one that hath his fan already in his hand, and lets the yellow weedes to ſhoote vp but in a policie, to exerciſe our patience, and to magnifie his wiſedome in the latter end: as for the Booke, my comfort is, that whom the reuerence of your Graces mildneſſe and temper, moſt befitting* Moſes, *and the aduancement of his* chaire, *ſhall not repreſſe for ſhame; him the edge of your iudgement, long ſince tried and renowmed for the moſt accurate peruſall of theſe cauſes and controuerſies, aboue all the Church-men of our Nation, ſhall daunt perforce.*

*And with that very hope I end for this time; humbly recommending the proſperities of your Grace, and the good eſtate of the Church Chriſtian, to the Lord Chriſt: that vnder your auſpicious and*

*happy*

*happie gouernement (which God of his mercy graunt may be moſt moſt long) our Nazarites may bee whiter than the ſnow, & our Prieſts purer than the Sapphires.*

Your Graces moſt humble
Chaplaine and Seruant,

SAMVEL COLLINS.

# DEDICATORIE.

# A SERMON PREACHED at *Paules*-Crosse.

I. TIMOTH. 6. 3. 4. 5.

*If any man teach otherwise, and consenteth not to the wholesome words of our Lord Iesus Christ, and to the doctrine which is according vnto godlinesse, he is puft vp, and knoweth nothing, but languisheth about questions, and strifes of words, whereof commeth enuy, strife, railings, euill surmises, froward disputations of men of corrupt minds, and destitute of the truth, which thinke that gaine is godlinesse: from such separate thy selfe.*

IN 1. *Sam.* 13. 17. thus wee reade, that vpon a day there came, out of the hoast of the Philistines, three garrisons of Champions, all minded to destroie; but each cumming seuerall waies, one to *Ophrah*, another to *Bethoron*, and a third to *Zeboim*. This was a picture of the Churches condition, not only bodily then wasted, and afflicted for the time, but spi-

ſpiritually aſſaulted to the ends of the world: whome a trebble ſquadron of conſpiring enimies all bent to murther and deſtroy, yet all attempting ſundrie means to miſchief, do moleſt continually; the heretique by his poiſonous and corrupt doctrines, the euill liuer by his ſcandalous and wicked examples, the ſchiſmatique by his turbulent and vnchriſtian ſeparations.

And, againſt theſe, the *Ionathans* of God with their Captain *Saul*, higher by the head than all the children of Iſrael, that is the king and his Clergie, muſt alwaies haue their weapons in readineſſe to ſuppreſs their furies. We, the weakeſt of ten thouſand, doe it as wee may to the vtmoſt of our power, and haue done it often heretofore in diuers places, encountring them and coping with them, as the occaſion guided vs, either iointly all at once, or diuidedly by themſelues.

This day wee will ſingle out the Schiſmatick from his fellowes, as in a ſtage of renown, the greateſt diſturber (if my mind do not miſgiue mee) that our Church hath complained vnder, theſe many yeares. And yet we wil purſue him nor chaſe him no further, than S. *Paul* himſelf ſhall giue vs leaue to do, nay ayme and

ſcope

scope how to doe, in the Text now propounded.

The parts whereof are in effect these sixe; please you to peruse them with mee. The first is, *The indifferency of the parties offending*, in these words, *If any man*, or, *If any*, bee hee who he wil be, high or lowe, rich or poor, great or small, learned or lay, famous or of no reputation, *If any*. The second is *the Quality of the fact; consenteth not*, agreeth not, accordeth not, I had almost saide subscribeth not. The third is *the degree of the fault; teach otherwise*: not only think, but teach, publish his fancies, proclaime his conceits, drawe Disciples after him, make a Sect, and blowe a trumpet to sedition with *Sheba* the sonne of *Bichri*, *Euerie man to his Tents, O Israel*, the 2. of *Sam.* 20. 1. The fourth is *the rule of tryall* for this matter, *the square of truth* to discerne and iudge by: It selfe two-folde; eyther *the wholesome wordes of* CHRIST *and of godlinesse*, or *euerie doctrine according thereto*.

So I say, not only the written word of God, but euery doctrine that is not dissenting or swaruing there-from; not onely that which is expressed, but that which is inferred, and by interposition of lawfull authoritie deducted,

not onely that which is originally good, but euen that which is consequentially sound, *the wholsome words and the doctrine according*; that is the fourth part as I said. The fift is the *Censure*, and this is somewhat intricate: I pray you mark it the better, to saue my labour. First, *priuatiue*, *he knoweth not hing*, he is an Idiot, an *ignaro*, a very childe inwardly, whatsoeuer he pretend & vaunt of outwardly. Secondly, *positiue*, & that either *Causal* in the first place & *radicall*, *he is puffe vp*: for, *Radix omnis peccati superbia*, Pride is the root of euery sinne, but especially of this sinne, Schisme and separation in the Church. Secondly, *formall*, *he languisheth about questions*. He languisheth indeede, and spendeth his strength in contention & brabble. *Hippocrates* himself could say no more to discouer the nature of the disease. It is a head pain, that I say not a heady; and *Caput dolet*, *caput dolet*, as the childe complayned, 2. *King.* 4. 19. But the fathers answer is very wise and good, *Carry him to his mother*, Let the Church censure him and correct him: That, if any thing, may chaunce to heale him. Thirdly, *Eventuall* or *effectiue*, *of which commeth enuie*, *strife*, *raylings*, *euill surmises*: you may say they are Legion, they are so manie, or heere comes

a company, they are so thick; as *Leah* saide at the birth of *Gad*, *Gen.* 30. 11. And yet ye haue not al, but last of all disputations, disputations, I say, or at least offers & challenges to disputations: let the times interpret me. Fourthly, *qualitatiue*, from the dispositions of the persons themselues, and that threefolde; In regarde of their iudgement, in regarde of their affection, and in regard of their practice. In regard of their iudgement, *destitute of the truth*, and therfore blinde. In regard of their affection, *corruptly minded*, partially minded, & therfore crooked, pretending one thing, intending and aymīng at another. Thirdly, and lastly in regarde of their practice, *thinking gaine to bee godlinesse*, or placing their godlinesse in gaine; as the Prophet DAVID sayth of them in the Psalm, *Therfore doe the people fal vnto them, and therout suck they no small aduantage*. This was the fifth mayn part, the *Censure*. The sixt and last still remaineth: which you may call the *Caution* or the *Inhibition*; *From such separate thy selfe*. So haue you, to make short, the *indifferency of the parties*, the *qualitie of the facte*, the *degree of the faulte*, the *rule of tryall* or the *square of truth*, the *Censure* and the *Inhibition*: For I omit the seuerall branches of amplifica-

tion, til I com to the handling. And of al these, or of som of these, as God shal giue vtterance, you patience, and the time allowance.

I haue propoũded the parts, I must confesse, somwhat otherwise than they ly in the Text (as preferring order of matter before order of wordes in the Apostles writings); and yet I see I must handle them somwhat otherwise than *I* propounded them: but all shall be directed to the easier apprehensiõ of you that are the Auditors, & no force offered to holy scripture.

To begin therfore first with *the quality of the fact*, in those words, *If any consent not*; the Pelagian as soone as he heares of this *Consent*, presentlie dreams a dream of his dearling *Freewil*, as if all sheaues bowed to his sheaue, and imagines we may do this by the power of Nature, I mean yield assent to the heauenly reuelation.

But if *the naturall man perceiue not the things of God*, 1. Cor. 2.14. much lesse can hee consent to them out of his powers naturall, after once hee perceiues them. For, consenting is the harder, perceiuing is the easier of the two. As for example, I can make a man that hath but an ordinarie capacitie, by my pithie declaration, to perceiue what wee meane by the mysterie of the Trinitie, folded vp in reuerend obscuritie,

ſcuritie, by the incarnation of Chriſt that ſwallowes vp the ſenſe both of men and Angells: but I cannot make him aſſent to it nor agree to it; *digitus Dei hic eſt*, this point ſurpaſſeth our skill, & it is Gods finger alone that can import a conſent, though wee can imprint a conceit: he bowes the neck of the inner man, and puts our feete into wiſdomes fetters, our hands into her links and chaines, mollifies and intenerates that ſame *neruum ferreum* (as *Manaſſes* calls it) the iron ſynew of our vnbeliefe. *Nemo pugnauit in valle Terebinthi* (ſayth S. *Auguſtine* moſt ſweetly) *donec* Dauid *veniret ad prælium*, ſpoken by the hiſtorie of *Dauid* and *Goliah*; that is, no man fought in the valleie of Turpentine trees, till *Dauid* came and vndertook the challenge. So, no man is of force in this dale of mortalitie to act anie point of ghoſtly chiualrie, till the ſpirit of Chriſt which is the truer *Dauid* ſhall come vpon him, and the power of the moſt high ſhall ouerſhadow him: of Chriſt I ſay, who is therfore called, ἀρχηγὸν καὶ τελειωτὴν πίστεως *Hebrues*. 12.2. The beginner and the ender, the founder and the finiſher, the *Alpha* and *Omega* of our faith. For, as he beginnes it *in obiecto*, ſo he ends it *in cauſa*: as he did what wee might beleeue, ſo hee helpes vs to beleeue what. *Serm. de Temp.*

what he hath done for vs, ſhining in the darkeneſſe (if at leaſt any will comprehend him) and illightning euerie man that commeth into this world. We reade how *Hiram* was famous for his working and caruing in braſſe. 1. *King.* 7. 14. But the truer praiſe hereof (if you mark it wel) belongs to him, who only writes his Laws in our hearts, and giues vs heart for heart, *Cor carneum pro lapideo*, a heart of fleſh for a heart of ſtone, ſupple and gentle for rough and vntractable, and renewes a right ſpirit within vs in the middeſt of our bowelles. *Anatomize* if you pleaſe with me the parts of *Chriſtian* perfectiō: what are they? I ſuppoſe theſe; Thought, Faith, Wil, Deed, Perſeuerance, Martyrdom. What more eaſie then to thinke? yet wee cannot ſo much as thinke a good thought of our ſelues, as of our ſelues, ſaith the Apoſtle. What, next thinking, more eaſie then beleeuing? yet ye are ſaued by faith: which faith is not of your ſelues, it is the gift of God. *Ephe.* 2. 8. What then like willing and affecting? yet it is he that worketh in vs both to will and to doe, according to his good pleaſure. But at leaſt we perfect and accompliſh his onſets after hee hath once begunne them in vs: No, but he which hath begunue the good work in you will fulfill

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it vnto the end. Much leſſe then can we ſuffer but by his ſupportance, if we cānot do without his aſſiſtance: yea verily; for ſo we read, to you it is giuen, (marke the word *giuen*) not onely to beliue in him, but to ſuffer for him. Thus you ſee, nothing ſo eaſie that he diſdaineth for vs; nothing againe ſo hard, but he effecteth it by vs. As to the one kinde wee are more than weak and feeble, without him: ſo of the other kind we are more than Conquerors, through him. For, as Chriſt ſayth by vs, *Without me you can do nothing*: ſo we ſay by him, that *in Chriſt which enableth vs, we can do all things*. And, in one word, my deare brethren, whatſoeuer progreſſe we make, whatſoeuer ſtep wee ſet forward vpon this *Jacobs* ladder, the way of grace and vertue which conducteth our ſoules to bliſſe; ſtil *Dominus ſuper ſcalam* (as S. *Auguſtine* hath obſerued out of *Gen.* 28.13.) ſtill the Lord is aboue the Ladder, ſtill Chriſt the Angell is conſpicuous at the toppe. *Serm. de Temp.*

And yet we read, ſaies the Pelagian, *Eſa.* 1.19 *If you conſent & obey, you ſhall eat the good things of the earth*: but do we not reade againe; *It is not of the willer, nor yet of the runner, but of God that ſheweth mercy*. And yet we read, ſaies the Pelagian, *I haue inclined my hart to keep thy righ*

*teous iudgements*: but doe we not read againe, in the ſame Pſalme; *O Lord doe thou incline my heart vnto thy teſtimonies, & not to couetouſnes*. And yet we read, ſaies the Pelagian, *My ſon, keepe thy heart with all diligence*; as if hee were his hearts keeper: but doe we not read again, *The peace of God, which paßeth al vnderſtanding, keep your hearts & minaes in Chriſt Jeſus*. Laſtly, and yet we read ſaies the Pelag. *Make you ſtrait ſteps vnto your feet, leaſt that which is halting be turned out of the waie*. Heb. 12.13: but do we not read again, ſay I, *Order (O Lord) my goings in thy paths, that my foot ſteps ſlide not*; and *Take thou from me the way of lying, but leade mee in the way euerlaſting*.

How then is it, my dear brethren? for, I may ſeem to haue led you into a maze of wādrings: or how may theſe contradictions ſo great in ſhew, be knit vp in any ſubſtantial accordance? yes doubtleſs, very wel: neither delighteth in the others ouerthrow, but both eſpouſe frendſhip in the kiſs of peace. Free-wil eats not vp grace, as *Pharaobs* leane kine eat vp the fat, nor grace deuours not Free-will (*Adolet non abolet naturā gratia*, ſaith S. *Proſper*) as *Moſes* ſerpents deuoured the Inchanters: but the ſword of the Lord and the ſword of *Gedeon*, Gods finger and humane

humane indeuor, may both ſtand togither very wel. And in one word, to finiſh this, becauſe the time ſpendeth ſo faſt; As in the caſe of the perſon of our glorious Sauiour, we ſearch the Scriptures to ſee what he was, and to redeeme him frō the ſlanderous deprauation of toongs, ſome denying him to be God, ſome denying him to be man; we (I ſay) ſearch the Scriptures about this point, go into the ſanctuarie, & finding him wearie ſitting at a Well, finding him hungrie, finding him thirſty, ſleeping, bleeding mourning, dying, and ſuch like, we conclude a man; but conſidering him on the other ſide, trampling the waters, quieting the winds, calming the tempeſts, rebuking fevers, taming the diuels, whipping out the Simoniacall bargainers of the Temple, we infer a God: So in this doubtfull diuerſitie, where ſome denie grace, ſom aboliſh Nature and Free-vvill, we turn the book, the book of deciſion for the weightie cauſes and controuerſies of God; and if propenſion on the one ſide make for liberty, grace on the other ſide appears in victorie, neither defacing nor demoliſhing the other, like *Dagon*, and the Arke; but each countenancing and eſtabliſhing, like the 2. Cherubins that behelde one thing, and yet looked both ſundrie waies.

For, if anie man *consent not*, as you haue it in the Text, *If hee consent not*, implyes not a consenting power in vs. No, though he had sayd, see that you consent, looke that you consent; yet, that proues no ability of doing so: neither suppoſition, nor impoſition, neither *ſi*, nor *ſic* can euicte anie ſuch concluſion at our hands: but, *Lex imperat, fides impetrat*; the Law indeed was giuen by *Moſes* to the end that it ſhould driue vs to the grace that comes by Chriſt: and commandement may extend farther than ſtrength. As when we read *Pſal.* 119. *Ver.* 4. *Tu præcepiſti*, thou haſt charged that we ſhould diligently keepe thy commaundements, he adds not, nor collects not, Therefore I can, or, therfore I will, as the Pelagian would do in all the haſte; but, *O that my waies were made ſo direct that I might keep thy ſtatutes.* The *Imperatiue* begets an *Optatiue*, not a *Potential* with *him*: for, *Da Domine quod iubes, & iube quod vis*, Lord help me but to performe, and then I care not what thou require. And ſo much might ſuffice to haue ſpoken, of *Conſent*; but that the age, which we are falle into, craues a word more by way of this diſcourſe at my hands. I will obey the times, and yet not neglect the time.

*Consent*; is of three sorts, euen as it may be performed by three distinct Organs; the heart, the mouth, the hand. The *Consent* of the heart is called *Faith*, of the mouth is tearmed *Confession*, of the hand is *Subscription*. For, so saith S. *Paul*; not content with one without the other, *Rom.* 10.10. *With the heart we beleeue to righteousnesse*, that is but one step: and, *with the mouth we confesse to saluation*, that is another step: and he might adde a third, yea hee addes it heer in effect (or at least, for so many as shall be required and called vpon) *with the hand we subscribe*, to maintain good order and keep all from running into endlesse confusion. Or, if you will haue one speake plainer for this third kinde of *Consent*, than S. *Paul* heere doth; take but the Prophet *Esay* to you, who in his 44. & 5, foretelling of our times, the times of the new testament, makes *subscription of the hand*, in direct tearms, one a principal mark of our honorable Christendome; *They shall subscribe* (saith hee) *with their hand.*

But alas! what should I say more in this behalf, if neither the *Parable of Scripture*, nor *the precedent of storie*, nor *the manifest necessitie of the thing it self*, nor your owne *practice of common life* can perswade you? I wil briefly touch them all.

Firſt, the *Parallel of Scripture*: The Magiſtrates generally brought their people to make a couenant with Allmightie GOD, that they woulde continue in his ſeruice, and in obedience to his lavves as concerning Religion.

Firſt, *Joſua*, 24.25. I vvill make ſhort. The place was *Shechem*; the Act was, writing the peoples words of *Conſent*, and vvriting them in the book of the lavv of God; the ceremonie vvas a ſtone rolled vnder an Oke that vvas in the Sanctuarie: vvhich ſtone vvas to be a vvitneſs of their promiſed conformitie.

Secondly, *Joſiah*, 2.*King*. 23.3. He renevved the like couenant again between God and the people, and eſtabliſhed vniformitie of vvorſhip by a vovv. And though there be no mention, in that place, of vvriting, and taking names as in the former; yet either vve muſt vnderſtand it ſo by conference of places (though for breuitie ſake it be omitted in the one) or at leaſt it hath the ſame force: & I doubt not but as *Job* ſaies of his words, *O that my words were written in a book*; ſo, none there profeſſed but could vvell be content to haue it regiſtred, & the honour of that daies Act to remaine vvith *Zebulun* the handler of the pen, *Judges*, 5,14.

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as well as with *Napthali*, the delicate Hinde, smooth of language, and giuing goodly words, *Gen.* 49.21.

Thirdly, and lastly *Nehemiah* in his 9. and 38. where, in fewe words you haue this, a sure *Couenant* as *Iosiah* made; and the writing of it, as in *Josuah* we sawe; and yet, beside that, the seale put to it: which was more then in anie of the former. So much briefly for *Parallel of scripture*. As for the *precedent of storie*, infinite might be alleaged: but I wil insist in only one, so famous as it cannot be denied, and so pregnant as it may by no meanes be despised. *Arius* (I speake no more than almost all of you know) who driuing ambitiously at a Bishopwrick, was preuented therein by *Alexander* his Competitor, the worthier man, though perhaps not esteemed his equall for heate of zeale, missing his suit, pursued his spite by broaching an heresie as derogatorie to the head, as these of our daies are to the bodie (I meane to Christ, as these bee to his Church) that hee might seem somebody, for all the repulse, and drawe a world of malcontents after him. The Councel of *Nice* gathered for that purpose by the holie Ghost, to quenche the fire that had kindled so farre, and yet was like to spreade a great deale

7 *Theod. Eccle siast. hist. lib. 1. cap. 2*

deale farther, ſent for this *Arius*, conferred with him, debated the cauſe, draue him to conform, & demanded *Subſcription* of him: which in the end he denied not. So, antient is the cuſtome of requiring *ſubſcription* at the hands of Church-men, to preuent faction once a-foot. Now, if *Arius* ſubſcribed but haltingly, and diſſemblingly, retaining the poiſon of his opinion at heart, which he couered ſo cunningly with the ſugar of tearmes, as many doe now adaies (with whom it is, not as with *Pilate*, *quod ſcripſi, ſcripſi*, what *I* haue written, *I* haue written; but, the Chapman inuerted, of whome *Salomon* ſpeaketh, *It is good, it is good*, and afterward falls to diſpraiſe it againe) *I* ſay, if this be ſo, yet that detracts not from *ſubſcription*, as if leſſe lawfull and laudable for that cauſe; but ſhewes in truth, that ſome ſtronger cordes would be prouided, if it were poſſible, to hamper theſe colts (that ſnuff the winde, as *Ieremie* ſaith, and whiske it in the wilderneſſe of their owne boundleſſe and tranſported fancie) from ſtraying and breaking foorth of the limites againe. Yea verely, let *Shimei* be confined to the Riuer *Kidron* for gadding, 1. *King.* 2. 42 and make Renegates conſtant euen againſt their will.

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The third head was from *the manifest necessity of the thing it selfe*: wherein, I shall need to say the lesse, because your owne senses may be your owne Iudges, and experience yieldeth her plentifull testimonie. *The heart of man* (saith the Prophet *Ieremy*) *is like a great sea*, huge, and bottomlesse; *who can sadome it?* and *Salomon*, *This one thing yet haue I found, that GOD hath made man righteous, but hee hath begotten to himselfe manie inuentions*: Manie, manie, whereof there is no number; and yet more would, were there no restraint. Certainlie, my deare Brethren, if Order bee a thing so much to bee desired (*Let all things bee done comelie and in good order.* 1. Corinthians, 14. 40.) *And if God be the God, not of confusion, but of peace, & so I teach in al the Churches* (saith the Apostle) and if Order bee ranked with Faith in another place, for the excellency of it (as *Colossians*, 2. 5. *I delight to see your Order, and your stablished Faith*) and, if the Church bee tearmed *terrible like an Armie with banners*, only because of the goodly arraie that she marcheth in; then thinke, what you must needes think of subscriptiō, vnless you wil needs think amiss: without which, we should haue (I tremble to speak it) so many parishes, so many part-

takings, ſo manie companies, ſo manie rents in Chriſts coate, ſo manie congregations, ſo manie diſtractions, ſo manie Churches, ſo manie ſects; yea, more than ſo, *quot capita, tot ſchiſmata*, as S. *Jerom* ſaith; ſo manie men, ſo manie mindes: and conſequently, ſo many ſchiſmes, growing, and budding out of them; Gods inhetitance being like *Jeremies* bird, a *bird of diuers colours*. Ier. 12. 9. and faction multiplying without all meaſure, like *Anacreons* fonde loues, ſome perfect, ſome pipient, ſome hatcht, ſome half hatcht, ſome peering out of the egge, ſome riper in the chick; while others had the ſtrength to flie nimbly awaie. *Seneca* reports, that the wiſe Senators of antient *Rome* were content for a time to let the ſlaues goe diſtinguiſhed from the free-borne in apparell; the wearing of the cappe making the difference betweene them and the Citizen: till at laſt they eſpyed, there vvas this inconuenience in it, that the ſlaues might happilie fall to numbring of their ovvne ſide, and ſo to preſume vppon their ovvne ſtrength, till in the end it ſhould breake out into open rebellion. Let this bee but practiced heere a little amongſt vs, in the Church of GOD, euery congregation doing as they liſt, and aſſuming

to

to themselues what fashion they list, till it begin to bee considered, who haue the most of their side; and we shall not neede to be threatned *Ismaels* fist, though the time was when we were threatned it, as you know; their boldnesse, no doubt, springing out of some such obseruacion: vvee should haue felt it, *I* warrant you, walking about our eares euen by this time.

The fourth, and the last, is your owne *practice in common life*. I confess, I am loth to descend to such specialties, that *I* may not say to such triuialties; but you must be conuicted by your owne proceedings; who, for substantiall assurance, vse the Scriuener, & the Indenture, almost to euerie thing. Γράμματα προσάγετε σιδήρου ἰσχυρότερα, saith Saint *Chrysostome* of olde: that is, you bind vs in, with writings, stronger than anie iron chaines. So as S. *Paul* himselfe writing to *Philemon*, but about a matter of debt, betweene him and *Onesimus* his runne-awaie seruant, was faine to descend to your tearms, and to your conditions, though he were an Apostle; and, after promise of repayment made, thus to saie, *Ego subscripsi manu mea*, I haue subscribed it with mine own hand, feare not: in the Epistle to *Philem. Ver.* 19.

Yea, the Naule was vſed in former times, by Gods owne appointment, to bore through the eare of him, that woulde not depart from his firſt ſeruice: *Deut.* 15. 17. And do you think much, if they be put to the pen, to keep them from backe-ſliding, and from Apoſtaſie, that ſerue indeed, and ſerue not at the Tabernacle (which was but the patterne & ſhadow of heauenly things. *Heb.* 8. 5) but are the immediate Miniſters of the truth of the liuing God?

But, *Subſcription* they will ſay, they all allow of, & no bodie takes exception againſt the vſe of the thing; they refuſe to ſubſcribe to ſuch, and ſuch Articles. What Articles I praie you? Som dangerous ones, I warrant you, that our Church obtrudeth, that ſterne ſtep-mother, and much of kinne to thoſe that *Jobs* Wife commenced to him; *Blaſpheame GOD and dye*. It were tedious to goe ouer all that is controuerted, and which hath beene iuſtified vppon our ſide, ouer and ouer againe, as cleare as it were written with the brighteſt Sunne-beam vpon a wall of glaſſe, as *Lactantius* ſpeaketh. And, if ſo much inke, as hath been already ſpent in the cauſes, cannot ceaſe the Ring-worme of creeping contention; how then maie *I* thinke, that my tongue,

will

will be so soueraigne and so medicinable (lick it neuer so cunningly nor so cleanly) as to cure the *Lazar* of such an inueterate sore: Christ alone must be inuoked, and his good spirit implored, that shall staunch the wound, and drie vp the issue of festered bloud, that hath vexed our *Syrophœnissian* woman, the Church of the *Gentiles* in these Northerne parts of the world, now more than these 18 yeares.

Vnlesse you looke I should defend our Orders, and *Hierarchies*; which they say are *Antichristian*, we knowe to be *Apostolique*: our habite and vestments; which, they thinke, are so farre off from the Camels skinne, that they are made of the Dragons taile: the imperfections of our prayer-book; which they haue made to stinke in the nostrils of men, as much as euer it smelt sweet in the nostrils of God: our praying for all men; which, they say, is against particular election: for all that trauaile by Land, or by water; which, they say, is for Theeues and Pirats: against lightning and tempests; which, they say, is against sparrow-blasting, vnlesse it be at a certaine time of the yeare onely: that our Fathers sins sit not heauie vpon our shoulders; which, they say, is to acknowledge Purgatorie: that we be hurt by no persecutions; as

much in effect, as that we may lead a quiet and a peaceable life; the very words of S. *Paul.* 1. *Tim.* 2. 2: Our entreating Christ by his agony, & bloudie passion; which they call coniuring: our Ministeriall absolution; which to them sauors of a Popes pardon: and lastly, our Crosse in holy Baptisme, so scandalous, that same *Lignum iuxta aquas*, as S. *Austine* sweetly calls it, the Tree of the Crosse that is planted by the waters of Baptisme; which these good men, for want of other matter, call idolatry.

*Serm. de Temp.*

I passe by many things: these that I haue mētioned, are too too vnsauorie; and I am loath to giue you a surfet of distaste. If wise men be not deceiued, they are more offended with our seruice-booke, for that which it hath not, than for that which it hath.

As for these that I haue mentioned, what should I say? there are some things so cleare, as they refuse triall; some slaunders so lewde and so base, as they abhorre purgation. Your good apprehension must be our best perswasion, & your capacitie our Oratorie.

So much for the first point, *The quality of the fact; If he consent not.* The 2. followeth, which is, *the degree of the fault; If he teach otherwise.*

I must be short in that behind is; this 1. hath deuoured so much good time already. All

ALl faults are not of one and the same degree: some are smaller, som greater, som lighter, some more haynous. There is a mote and a beame, there is stubble and Lead, there is iudgement, or councel, or hel fire proportionable. *If hee consent not*, that is *Ianua mortis*, to speake with *Origen*; but, *If he teach otherwise*, that is *limen inferni*. Our Sauiour himselfe distinguisheth these so: *Math.* 5. 19. *Whosoeuer shall breake one of these least commandements* (and yet they count some so little & so petite, as they are not worth the keeping; the ceremonies being no better with these men, than a Cupbord of glasses, that they may dash at their pleasure, forsooth): but, as I was saying, Our Sauiour makes a difference betweene *whosoeuer breakes*, and *breaking teacheth so*, one euen of the least commaundements: or rather hee couples them, and ioynes them together; to shew they seldome go asunder. Which is the cause, that S. *Paul* also reckons them for one here in this place, *If hee consent not*, and, *If hee teach otherwise*. For, *serpit vt Cancer*, as the same Apostle saide of olde, such Doctrine still creepes like a Gangrene, frets, proceedes, stayes not; it hath a power infecting like the

eye

eye of a Basiliske: and if *Archytas* take no pleasure in viewing heauen, with all the heauenly beauties thereof, vnlesse he may haue one to tell it to againe, the Diuell (saith *S. Cyprian*) easeth his condemnation, and so doe his agents, with this, if they can draw as many after them, as possibly may be, into the same pit of error.

It is most true, *Hoc fonte deriuata clades*, and I may well add the rest, *in patriam populumq; fluxit*: this is the originall of all our woe, the desperate licentiousnesse of the Teacher. As when a well-spring is poysoned, the trauailer must needes die for it, that drinks thereof, and all the beasts of the Forrest, and all the birds among the branches, and the wilde Asses that quench their thirst there, as the Psalmist speaketh: so fro the mouth of the Teacher spreads this venome into the veines of the body, till it leaue no place voide of a mortall contagion. But *execrabilis ille qui minxit in torrentem*, according to the olde saying; accursed be hee that hath thus poisoned our Current. If *Ahab* must be deceiued, there is no fitter meanes to deceiue him by, than for *spiritus mendacij*, a lying spirit, to get into the mouth of one of his Prophets, and from that Pulpit to preach as it pleaseth him 1. *Kings* 22. 22. Al the aberrations

and

and corruptions of the people, both *Iſrael* and *Iuda*, are generally fathered throughout the Bible, vpon the tongues of the Prophets, that taught partially: and God himſelfe acknowledgeth, that their ſowre grape ſet the peoples teeth on edge; the Serpent gaue it them, and they gaue it the people. For, whereas they ſhould haue beene like an Oracle reſponſall, without any *Philippizing*, to the whole Kingdome, their lippes preſeruing knowledge with indifferencie, and the Lawe beeing to bee required and rendred at their mouth; they on the contrary preacht: what? *Viſionem cordis, & non ex ore Domini*, a viſion of their owne heart, and not out of the mouth of the Lord: which, to interpret by our times, were a dreame of their owne braine, begotten of choler and a hungry ſtomach, fore-telling the downefall of the Prelates and the Cleargie, with an imaginarie ſcambling after the reuenews of Biſhopricks.

And if it pleaſe you but to heare a little what may be ſaide in this behalfe for condemning of the Teachers, acquitting and releaſing the poore ignorant people; you (may they ſay, turning to their Teachers) taught vs to abandon the congregation, where prayers were but

read out of a booke: you to fling out of the Church in a fume, where any thing ſounded but canonicall Scripture, though neuer ſo wholſom elſe to be hearkned to: you to damn Homilies to the pit of hell, which cõtained the kernell of ſaluation more liuely, than all your vocall Sermons could euer amount to: you to meaſure Baptiſme by the perſon that adminiſtred it, as if no Preacher were no ſufficient baptizer; a thing ſo contrarie to all the rules of Diuinitie, that the principall Apoſtle ſayes of himſelf, *He was ſent to the one & not to the other*: you to ſet the Baptiſme of our new born babes, like a thing indifferent at ſix and ſeauens; as if the righteouſneſſe of the Parents made them perfect before God, that were borne in ſin and in damnation, and the ſauing Sacrament were now but a complement: You to bite the lip, and hang the head, at Supremacie of princes, in each kinde of cauſes, mentioned in prayers; as if that were but flatterie, beeing caſt vpon kings, and the truer right thereof in Eccleſiaſticall menages belongd to the Presbiters. You to flie frõ the Surplice & the Cap, as frõ a ſhe Beare robbed of her whelps in the wilderneſſe, whereas *that defileth not that goeth into a man*, much leſſe that which cõmeth vpon him, ſaith our Sauior, & *there is nothing vnclean, but to

*Rom. 14.14

him that thinketh ſo. And how ſhal we reckon vp al your other myſteries, that you were wont to incomber vs with? You, to put great holines, in not bending at Communion; high religion, in refraining from ſolemne thankſgiuing after child-birth: main diſcretiō in withholding our children from the moſt godly *confirmation*; deep iudgement in abhorring the ring as a ciuill pledge at Mariage. This may the people ſay of their Teachers, & this muſt their excuſe be, in the laſt day, when they ſhal be charged to haue wakened the ſpouſe of Chriſt, & troubled her reſt afore ſhe would. *Oues autē iſtæ quid meruerunt?* as for theſe poore ſheep, that haue bin thus beguiled, what alas haue they deſerued?

Howbeit, heere I cannot excuſe the people altogether, of this our Land, ſo as fain I would, but that a great part of the fault ſtill reſteth on thē; who, though at firſt they were angled with the enticing words of their new Prophets, yet afterward ſo plaid vpon the hook, as in the end they could not be beaten fro it: & the prophets now, if they would pleaſe them, might caſt nō other bait before thē but that. So as a man may ſay, that if at firſt they were credited becauſe they ſpoke it, now they were to ſpeake it, becauſe they wold be credited: a very ball of factiō

being thus tossed in a manner, to and fro, what betweene the politique drifts of the Teacher, at his first entrance; and the licorousnesse of the Auditors, now, not onely easie to be taken, but iealous, if the taker applied any meanes, but those wherewith they were first taken. And yet euen this againe is no more, than the Church of the Israelites saw in olde times, and had experience of; that we might be like them both waies, as well in our people, as in our Priests. For, euen there *Venite prædicate*, was the cõmon saying of the people to their Prophets, Come and preach to vs such and such things, not as you should, but as wee would haue you, & like best to heare of. O my deare brethren, it was neuer well, since either the people durst presume to giue aime to their Ministers, though neuer so secretly; or the Minister stoopt at the Pulpit dore, to take measure of the peoples feete.

But to returne to the Teachers, because they without controuersie are the principall in this condemnation, and our Text leadeth me by the hand to taxe them most directly; it will be saide (perhaps) that such and such false Teachers there were, in old time, vnder *Achab* and the rest, but none now a-daies in the time

of

of the new Testament. That indeede were to imagine a pretie popish Common-wealth, where truth had clipt her wings, as they say, and could no more flie away; the spirit being as fast bound to the Desk, as euer they imagined it was to the Chaire. But, besides S. *Pauls* heere *If any* teach otherwise, *if any*, which extends to all times; besides that, I say, S. *John* tells vs, that euen now many spirits are gone abroade into the world, that would be tried before they be trusted, examined afore they bee belieued. S. *Peter* tells vs, *Erant Pseudo-prophetæ*, and *erunt*. 2. *Pet.* 2. 1. (I name the place, because it is most obseruable) that is, there shall bee false preachers, euen as there were false prophets, and that *in populo*, among the people: what thinke you of that? Will you haue any more notes of them? that *shall priuily bring in damnable Sects, and many shall follow their destructions*, and *shall make the way of truth to be euill spoken of*. And *through couetousnesse, they shall make merchandize of you with fained words, walkers after the flesh, despisers of gouernment, bolde, standing in their owne conceipt, speaking euill of them that are in dignity; or, if they admire them, it is but for aduantage sake, contradicting the things, that in very truth they knowe not, beguiling the vnstable,*

*forſakers of the right way*, and *turners aſide to a balke of their owne*, after *Balam* the *ſonne of Boſor, that loued the wages of vnrighteouſnes, whō*, becauſe he ſhould not boaſt too much in his gift of tongue, *his owne Aſſe ſpake vnder him, and a dumb beaſt rebuked the madnes of a ſpeaking Prophet. Hæc Petri ſunt ferè*, theſe are all out of S. *Peter* for the moſt part, fore-telling the diſaſtrous euent of our times.

And I might add yet more, collected out of the ſame place, which place is ſo worthy for diſcouerie of the ages that were then to come, and are now vndoubtedly come vpon vs, that *S. Iude* hath thought good to repeat almoſt the ſame, in the ſelfe ſame words, after *S. Peter*, adding moreouer a moſt famous & memorable mark, one or two, of his owne, that *S. Peter* had omitted, to demonſtrate the men, and to decide the queſtion, if it may be, at once, betweene vs and them; *Murmurers, Complainers*, and yet *Mockers* too, when they thinke good, and laſt of all *ſeparators*. *Quòd ſi hæc picta videretis, non dicta audiretis*, now if ſome painter had but drawne theſe things with a coale, not an Apoſtle deſcribed them in colours, as hee hath, could you doubt by which ſide they were to be vnderſtoode?

It

It was our wish a long time, as you may remember, *vtinam omnis populus*, O that all the people did propheeie, not only *Eldad* and *Medad*, but all the people. Such desire there was of that holy encrease. But since we haue learned, by a costly experience, what hurt a *Nrophytus* doth by speaking in an assembly, because we would not beleeue S. *Pauls* aduertisements: euery stripling, nay euery boy, beeing *flabellum concionis*, and *flagellum optimatum*, an instrument to set the mutinous a gog; and making this his first admittance to popular commendation, if he could declaim most lewdly, & yet most loudly, against them that scorned, and had good cause to scorn, to set his fathers, or his fathers fathers, with the curres of their flock, as *Iob* saith. The truth is, now we might spare som of that seed, which hath abounded so much to our woful decay, & Iuie-like eaten vp the Tree that supported it. *Take back, take backe*, may we say with *Moses*, not your stipends, but your Labourers, vnlesse they could labor any better amongst vs. Let goe Church-men, and giue vp your Church-liuings, that you haue with-held in vniustice frō vs. For, not only the people perish there, where propheeie faileth, which is a sentence that these mē haue neuer out of their mouths; but *pastores multi*, & indeed *stulti*, many

ſhepheards, manie, indeede too many to bee
Ier. 12. 10 good, *diripuerunt vineam meam* (it is Gods owne complaint by *Jeremie*) are the cauſe that our vine lieth ſo waſte & ſo deſaced, as it doth at this day.

Whertore, in the name of God, if any teach hereafter, let them teach; but not *otherwiſe*: otherwiſe they were as good not teach at all. Let the olde ſaying of the Chaldees be verified a-
*Mel. Canus in locis.* mong vs Chriſtians, *Homo quidam ex Iudæis venit, Sacerdos, neutiquam decipiet nos*: there is a certain ſtranger come to Town, a prieſt, I trow he will not deceiue vs at anie hand. Such opinion they had of the preachers ſincerities. Let the pulpits be no *Paſquils*; nor the *Moſaicall* trumpet, a trunke to ſhoote pellets at gouernment and good order: Let no ſlanderous Characters be drawne in the oile of the Tabernacle, which no water can cleanſe or waſh away; and let a man take heed how he come there to clawe ſides, where no good man enters without quaking. For my owne part, I ſay, with *Iacob*, *Hæc eſt Bethel*, this is Gods houſe: and let the ſtone out of the wall witneſſe againſt me, if I decline to partiality, or embrace vntruth.

But to returne to our Text, If a man teach, *Si quis docet, ſplendidum eſt*: but if he teach other-

wiſe,

wiſe, *Si quis diuerſum docet, fabricum eſt*: teaching is honorable, but otherwiſe is tempting; teaching profiteth, but this otherwiſe marreth and ouerthroweth all. Yet, *Auia Pieridum luſtro loca, nullius ante Trita ſolo*; I would this were a Poets affectation onely, and not a Prophets: but ſelfe-loue, they ſay, lookes ouer Pulpits, as wel as ouer meaner places, and priuate glory is made the purchaſe of publique decay. *Abner* calls it play, to haue the young men skirmiſh and flouriſh before him, though it be vvith edge tooles: *Samſons* Foxes make a ſport to toſſe fire-brandes, though it bee to burne corne fields: the skittiſh Kine care not what become of the Arke, which they carie, ſo they may be frisking: and the very confuſion of tongues and languages, is ſweet meate to ſome, though *Babel* miſſe of her aſpiring purpoſe. Well, I ſay no more but ſo; In *teaching* is not ſo much good, but this *otherwiſe* brings as much euil with it: like the good Figgs and the bad Figges, *Ier.* 24. 2, none better than the good, none worſer than the bad: ſo the Teachers of olde times, when religion was firſt reſtored in this our Land, to thoſe that put an *otherwiſe* to their teaching in our daies, and fill all full of ſingularities.

But to breake off this point, and passe on to the next: The summe of all is, my deere brethren, that you make a difference hereafter betweene Teachers and false Teachers, not honouring all promiscuously that beare the name, nor yeelding your eares like a Lute, to be played vpon by euery finger; but distinguishing wisely betweene *the Teacher otherwise* (as the Text heere hath it, *If any teach otherwise*) and the Teacher *according to the wholesome words*, or according to that *which is according thereto*. For, as many as walke after this rule (I pray you marke the rule, for it is worth your marking) *Gal.6.16. That Circumcision is nothing, nor vncircumcision is nothing*, that is, Ceremonie nor no Ceremonie; but the substantiall *a new Creature*, I say, as manie as walke after this rule, *Peace be vpon them*, and *mercie*, and *vpon the Israel of God*. But if anie *teach otherwise*, opposing indifferencie, and oppugning authoritie, *Let no man trouble mee henceforth*, saith our Church: for, *I beare in my body the markes of the Lord Jesus*; and am knowen to be his by the euident prints of his aduersaries in my flesh, whom lately they would haue blowen vp with hell-powder at once. And is it a small thing for them, thus

to

to fight against me from my youth vp, to vexe mee thus continually: but you, euen you, must set to your hands, and make heauie my yoake, the children of the housholde, and my owne mothers sonnes?

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I Come to the third point, with all the speede I can, though I am faine to passe by some things of moment, vnspoken-to here; chiefly of the Coniunction of the two first parts betweene themselues, *Consent not*, and, *teach otherwise*. For, the doore to false teaching, is, the not consenting, or not subscribing at the first. Therefore, *S. Paul* puts one with another, *If hee consent*; and, *If hee teach otherwise*. And yet againe hee puts one before another, as namelie, false teaching before refusing to consent, because some first *teach otherwise*, and then haue no reason to denie *Subscription*, but onelie because they haue otherwise taught. They are loath that a woman should be said to braine *Abimelech* with a mill-stone from the wall, loath that lawfull authoritie should correct and curbe their stubborne fancie.

THe third point is, *The Rule of Triall, the Square of truth*, for iudging of matters that depend in controuersie. A most liuely one, and a most absolute one, that the Apostle here giues, if I misdeeme not; consisting of 2. parts; one, the *wholesome words of Christ or of godlinesse*, the other, *The Doctrine that is according thereto.*

And first, to speake of the wholsom words; I cannot heere discourse in the praise of *Theologie*, as gladly I would haue done at another time, how that it is the onely wholsom science, when all is done; others are but for glosse and for ornament, hanging gold and iewels vpon our apparrell; as *Saul* did vpon the Israelites garments. *Abitibus enim salubritas quaedam*, or not so much as that; but *ingenua animi delectatio tantum: at hanc sanitas & vita ipsa petitur*: they put bloud into our face, like the *Aliptæ*, amend our colour and our complexion a little; but this like the Physician cherishes our sparke, maintaines our life, whom therefore necessitie her selfe compels vs to honour.

And surely, without these wholsom words, all that growes abroade in the greene fields of Phi-

Philosophie, it is but *toxicum*, but euen meer poison, and *mors in olla, mors in olla*, death is in the pott, we may say, where that but enters. *Elisæus* his salt only sweetens the broth, which a strange root hath made distastable, while the young schollers, and children of the Prophets doo not discerne vvhat they gather: and *Moses* his wood, that is the Gospell of Christ Iesus, *lignum vitæ*, and *lignum crucis*, relishes the *Marah* of Gentile learning, whose waters are bitter, and end in desperation, without such mixture. Therfore S. *Hierome* was buffeted by an Angell, for studying heathen Authors too much; but, an Angell made S. *John* not giue ouer the booke of wholsome wordes, that hee brought him; till he had eaten and swallowed it downe.

But, as I said, I may not stand hereupon; no, nor yet vpon the v. part of this rule, *The words of Christ*, and that same *hunc audite*, heare you him; which was spoken when all the rest were vanished and disappeared out of the Mount, both *Moses*, and *Peter*, & *Elias*; that we might knowe his singular prerogatiue ouer the Church, wherin neither *Moses*, nor *Elias*, nor *Peter* nor any communicate vvith him. Hovvbeit, still vve must remember, that there is ano-

ther *audite* left for somebody else too, another *heare you him*, though in their rank and in their place, as, *qui vos audit, &c.* he that heareth you heareth me, spoken of the Prelats & Pastors of the Church, that shall succeed continually to the end of the World; and *si non audit Ecclesiam*, if hee heare not the Church in her determinations, let him bee counted among the heathen, and the Infidels, let him lose the verie right that hee hath of his Christendome. For so saith the second part of this rule heere in my Text. *And the doctrine according to godlinesse.*

For perswading wherof the better, & that we seem not to open a floodgate to popery, to rush in vpon vs all amain, it may please you to distinguish two kindes of *Verities*, which holy scripture hath distinguished long before vs, in the Ep. to the *Col.* 2. 5. *Som of Faith, som of Order.* Now the verities of faith are so plentifully set down in the books of the 2. *Testamets* old & new, as he addeth to his own plagues, that shal presume to ad one iot therto. For the wil of an ordinary man, that dead is, no mā dareth to enterline (saith the Apostle) how much less then his, that witnessed a good confession vnder *Pōtius Pilate* & sealed his Couenant with his own

blood

blood? Yet som do, it cannot be denied. In this net sticks the Boar of *Rome* at this day, & is gored with more *Anathemaes* for his presumptiō, than *Absolon* was with darts hanging between heauen & earth in the tree: though the beagels of the secte, mistaking their sent, leaue him to pursue vs with open volly & crie. The books of the two Testaments they are all in all, for euidence of our faith & demonstration impregnable; the two pillars to conduct vs out of *Egypt* into *Canaan*, one of smoke, dark like the Old Testament, another of fire, bright like the New; the two great lights, that God reared in the firmament and aduanced, and yet the sun to rule the day, the moone the night, so much clearer is our planet than was the Fathers; the two Cherubins that face the Mercy seat with mutuall counterview, now the Mercie seat is Christ, whom the two Testaments equally argue & demonstrate; the two spies loaded with a cluster of grapes most delicious to ghostly taste; the two Oliue branches that stand before the Lord of the whole earth; the two milstones that neuer Tyrant yet tooke to pawne from the poore church; the two dugges of the Spouse, the 2. sticks of the widow, the 2. wings of the Eagle, the two mites of Gods treasure-

house

houſe, exceeding all that was caſt in before or beſides, the bagg that hath both old and newe in it, able to make a Scribe learned towarde the heavenly Kingdom. O bevvare hovv you diſparage the ſufficiency of ſcripture for matters of faith. O bevvare hovv you detracte from the fulneſs therof, *cuius plenitudinem adoro* (ſayth *Tertullian*) vvhoſe abſolute perfection I admire at my very heart, and vvorſhip vvith my face bovved dovvn to the ground.

But, there are other matters of *Order* beſide thoſe, vvhich though they be far leſs in valuation than the former, yet their littleneſs is not to be drovvned in the others greatneſs. *Et hæc facere oportuit, & illa non negligere* (ſaith our Sauiour) theſe things you ought to doo, and yet not deſpiſe thoſe. *Faith, Faith* (I ſay) as great as ſhe is, cannot maintaine her ſelf, without the rules of good Order, in any ſtate or credit, nomore than the king can conſiſt vvithout the fielde that is tilled, as *Salomon* ſayth. And theſe things are not expreſſed in ſcriplure; they are not. For neither neede they, neither could they; they need not, becauſe ſo obuious: and they could not, becauſe ſo numbrous: but, *Reliqua cum venero ordinabo*, ſayth the Apoſtle, *Other things I will ſet in order*

when

*when from*, those things must be ordered, as they may be, by occasion. *Dauid* did not all things during his life, as he meant should be done in process of time; but he gaue order to *Salomon* to see to the execution of them by leasure, because he was a wise man; as himself saith, *thou art wise and knowest what is fitte to be done: therfore, after my departure, see that thou doe thus and thus, &c.* So, the Christian Magistrate and Regent of the Church, whome God hath indued with the spirit of wisdome, and with whom he is assistant, to the consummation of the world, supplies in this case, that which was no imperfection for the scripture to leaue out, but rather an impossibilitie for the scripture to comprehend. I dare be bolde to say it, the scripture which is Christs letter of of loue, penned to his Church, as S. *Austine* sweetly calls it, must haue exceeded not only *mensuram Epistolæ*, the measure of so small a composition, which should neuer fill more than the left hand of the Reader, if we believe *Seneca*; but euen swollen in quantity aboue the Popes *Decretals*, which LVTHER of zeale burnt in the market place, (they were so irksome and so tedious) if all things of this nature had been to be registred & ingrossed in them.

Fonts, plates, pewes, belles, deskes, can you want them? can you ſpare them? yea Churches & Chappels too, by your leaue, which the Apoſtles had none, nor diuers ſucceſſiõs after the Apoſtles; and therefore the *Browniſts* like good honeſt fellows pull them down, as faſt as they can, by vertue of this principle, & neuer diſſemble for the matter.

If al things were written that our Sauior did, ſaith S. *John*, I ſuppoſe the world would not containe the books: but I may ſay, if all things were written, that are lawfully incident to the particular worſhip & ſeruice of God, a world of worlds would not containe the books, that ſhould conteine them. Yet are not our Ceremonies therfore ſo many, that they ſhould oppreſs vs with their multitude & load, as they vniuſtly cauil at vs; they are in number as few as poſſibly can bee in a Church, in ſubſtance as grave, in choiſe as diſcreet, in ſight as comly, in obſeruatiõ as eaſy, in ſignificance as natural & correſpondent: but though we haue confined our ſelues to paucitie for good reſpects, yet the thing it ſelf in nature is wonderfull broad.

Now let the ſcoffers of this our doctrine appeare in their likeneſs, & ſhew their faces, if they dare for ſhame. They traduce our champions,

pions, & blame them to the world for blasphemers: one because he saith *Christ* is not *the sole Lawe-giuer of his Church*; another about the rawenesse of the primitiue times compared with ours; though it cannot be denied but in many respects the church hath bin bettered as well as empaired by continuance. Separate awhile your selues from preiudice, and let not the captiousnes of tearms trouble you, consider if you can the naked truth. Why should this seeme strange in your eares, that Christ is *not the only Lawgiuer of his Church*, in the sense that we deny it, or how can it euer be avowed for true in the sense that they obtrude it? Are there no lawes, thinke you, to be obserued among christian men & women, touching matters of church and of Religion, but such as Christ hath established and promulged with his own mouth? Certainlie, I wil produce no hidden arguments, certainly I will not search the depths, as they say, nor scowr the bottoms for this matter; I will alleage no more than you all know, & are all able to iudge of, and yet I wil conclude the thing in question; that you may see the difference between *the wholsome words of Christ the Lord*, as our Text here hath it, and *the doctrine which is according to godlines.*

*In their Challenge to Disputat.*

If any of you should commaund your seruant, or your son, to carry a Bible with them to Church vpon the Sondaies, vnder paine of your heauie displeasure if they did not, doe you think it were a law that might be broken, or no? A law doubtless it were, as being taxed with punishment vppon the offendor. Your selues would think it fit to be kept, not fit to be broken. And yet it is in matter of Gods seruice and Religion. For, let no man deceiue himself my deere brethren, not willingly misconster vs; there was none of vs euer placed so much Religion in a garment, as you doe in a Booke. And yet CHRIST neuer badde it, and it is left free; for all sinne not, you must think, that come to Church without their Bibles, though they can read.

Winde your selues now out of this net, as well as you can, which is no net, but a sounde and substantial confutation, specially you that delight in ambush, as *the twelue reasons*, and intorteled Syllogismes. Or, if you say that Christ cōmanded vs to search the Scriptures; well, though that doth not enforce, that wee should carrie them to the Church, to euerie Lecture, or sermon, with vs; yet, let the former supposition hold, but in *Lidleyes prayer*

*Booke*, or *Bradfords Meditations*, or some such like, and then see what you can say to it; whether you will allowe your seruant or your sonne to crosse your commandement in such a respect or not. Neither againe maie you except that the bringing of the Bible helpes to edifie, the ceremonies not: for the ceremonies edifie, to in their place and order (I will not now compare them with a lay mans Bible) and the question is not so much touching edification (if you mark it) as whether they may be vrged vppon the consciences of beleeuers by lawe, though they be neuer so apt in themselues to edifie.

How then is it my deare Brethren and sisters of this Cittie? may your prentisse be constrained, your children compelled, by your priuate law giuing authoritie, thus and thus to demeane themselues in Gods seruice & worship, without anie disparagement to the supreame Law-giuer, and may not they whose iurisdiction is so farre greater than yours, attempt the same ouer them that they goue no? Maie the Housholder do this in his house, and not the king in his kingdomes? Maie the father and the mother, and not Gods Liefte-naunt and Deputie generall? Naie, maie the

*Pedum* in his flock and not the *Prince*?

For to say the father commands but a few, and the maister a fewe, the King all the Ministers & Preachers of the Land, is an opposition more fit for you to make than for me to remoue, or rather so vnfit for me to remoue, that indeed it is not fit for you to make: the kings authoritie iustly stretching farther, why? because the limits of his Realms are wider, and if he allow you to be kings in your houſholds, you must allow him to be a houſholder in his kingdom, at the least.

Again, to say that the one are Ministers and Preachers, the other but children & seruants, is as vain. For, if christian libertie must not be infringed in binding ministers & preachers, no more may it be infringed in binding children, and seruants; & if Ecclesiasticall Canons wrong the priuiledge that came by Christs blood, so do domesticall: we know no such prerogatiue of one aboue another in these kind of causes, euery mans conscience is as free and as vn-
*Coloss.3.11* touchable as another's before God, one price was paid for all.

I omitte many things, that might be alleaged, to make this fort not only strong but inuincible. The Church we say, may make

lavves, and not Christ only. She that may repeale them, she may make them: The Church repealed the law of abstinence from strangled and bloud, when she saw fit time, & cancelled that which the Apostles by the instinct of the h. ghost had enacted, but enacted without any limitation of time. The same I might saie of the kiss of Charitie vsed in Church, and commaunded in Scripture, *Greete yee one another with an holy kiss*; now laied aside with as much maturitie as at first it was brought in with aduise. The same of widows to be fedd by the Church, an Apostolique sanction, and yet now not so much as called for once, by them that professe the restauration of the golden age to the quick, so as we shall not haue a pinn nor a pegge missing, as they say, in the great worke of their second Tabernacle.

*Act. 15*

*2. Cor. 13. 12*

I might proceede to more. The Sabbath that wee celebrate euerie seauenth daie, is it not of the Church and her constitution meer? The discourse were impertinent, but the *consent of writers maie goe for proof in the mean time, and the places are verie pregnant, *Rom.* 14. 5. *Colossi.* 2. 14. *Matth.* 6. 5. with the like, besides a troupe of reasons that perswade that way.

*Calv. Instit. l. 2. c. 8. sect. 32. et 34. Chemn. in loc. Com. p. 2. de 3. prac. Vrsin. in catech. in 4. prac. Bellarm. de Imagin. Sanct. l. 2. c. 7. vbi. August. Irenæ. et Thomam citat in eandem sent. Catechis. Rom. et Chapeaville in eum locum Cat.*

*Judas*

*Iudas Maccabæus* instituted a Feast, by vertue of his place, and of his authoritie among the Iewes, and increased the number of Feasts that God had appointed to his people. Yet our Sauiour sanctified it by his blessed presence; thought it no disparagement to his sole law-giuing. *Iohn.* 10. 22.

The Musicke of the Temple, that *Dauid* brought in, we read it approoued, wee neuer read it commaunded. What some thinke they maie gather out of obscure consequences, I regarde not a rush: if euer it come to triall I can saie as much, why *Dauid* should doo it of his owne head, as by anie speciall commaundement, for ought that appears by Scripture. Yet, the high Lawe-giuer was not displeased with it. And, if happilie these men had beene by the same *Dauid*, when he danced naked before the Arke, they would haue greatlie blamed him, for bringing a newe seruice into the Church, forsomuch as dancing was no where prescribed; and chid him for affecting nakednes in Gods worship: which, they might doo with better colour than they can chide vs for our apparell. So is our case one with the Fathers, so are the actions of the greatest Patriarches subiect to the same reprehension of the

scornfull

ſcornefull, that our practices are heer at home; and the Land is not yet rid of her *Micholls*.

*Ionadab* the ſonne of *Rechab* interdicted his ſonnes the vſe of wine, for all their life time; and God commended his ſeuere Law-giuing. Yet, *Ionadabs* authority came ſhort of the roiall, and we haue no ſuch ſtrictneſs enioined vs, as is the abſtinence of wine for a mans whole life time. The braſen Serpent was Gods ovvn ordinance; *Ezechias* as King brake it in pieces, when he ſavv cauſe. No direction from God, no entercourſe of the Prophets mouing him thereto: yet, his fact is famous throughout all poſterities. Lo, the weapon that they thruſt at vs ſo often in vain, mortally retorted vpo their own breſts. Laſtly, the *K.* of *Nineueh* cloathed cattle in ſackcloth, a thing more monſtrous & vncouth to behold, than anie ſurplice vpon a mans backe; Yea further, made children and beaſts refraine from meat, a faſting for which he had no foundation in ſcripture. Was it therfore euer a-whit the leſs accepted? *I* trow not: God was appeaſed with it, God turned awaie his wrath vpon it: we put no ſuch confidence in our conſtitutions, albeit the ceremonies haue their vſe.

The antient Fathers, S. *Auſtin* in his 5. booke

*de Baptiſmo.* 9. chap. and *Tertullian* in his book of the ſame argument, agree in this that God gaue no direction to S. *John Baptiſt* of baptizing in particular, but onely in generall appointed him to baptiſe; the rites and the faſhions he was to add himſelf at his owne pleaſure. And therefore it is called, ſay they, the Baptiſm of *Iohn*, as being his own for the moſt part. Yet heer was no iniury to Chriſt the ſole Lawgiuer, or elſe he ſhould haue been ſure to haue heard of it. To conclude in a word, we neuer read in all the Scripture, that Chriſt is *the onely Law-giuer* of his church: and yet if we ſhould, we haue that ſmal vnderſtanding with vs, as to cōſter it no otherwiſe thā the only Teacher, & yet other Teachers; the only Magiſtrate, & yet other Magiſtrates; (for we muſt deſire thē now that we may haue no *Anabaptiſm* to trouble vs in our arg. whatſoer they thinke, or whatſoer they wold do at another time:) ſo the only *Clauiger* of the houſe of *Dauid*, & yet the Church hath hir keies too of no ſmall cōſequence; the only foſter-father of his flock, & yet many nurſing fathers & many nurſing mothers (God increaſe the number) of his poore Church; whoſe milk is diſciplin, whoſe diet is cēſure, whoſe noriſhment is nurture & good laws. No doubt the ſoueraign drownes not the ſubordinate, in all

theſe & the like inſtãces. But ſimple folks may be blear'd with tearms, & the one eied man ruffles it they ſay among the ſtark blind. Forgery ceaſes in the wiſe mans preſẽce. So much therfore concerning that. Another thing they carpe at in the doctrine of our men: which becauſe it belõgs to the place that I now handle, I wil ſpeak a word or twain vnto, & ſo an end. It is for ſaying the Church cannot er in defining about ceremonies, or any ſuch matter of order arbitrary, & indifferent, define ſhe how ſhe wil. Truly to enquire what the Church may doe, in vtmoſt extent, without poſſibility of ſliding into error, is a thing more meet for ſchooles than pulpits, & to exerciſe great iudgements than to tickle curious eares. Yet thus much as a ſchoolman I wil be bold to vndertake to determin by the way, that forſomuch as things indifferẽt are exceeding diuers in their own nature, & many lawfull that are not expedient, according to the Apoſtls ſaying; yet ſuppoſing the aſſiſtãce of the ſpirit of god in ruling his Church, which is rather Chriſtian to belieue than to deride or to denie, the church cãnot er, define ſhe howſoeuer in ſuch caſes: & again, not ſuppoſing ſo, yet ſhe cannot er dangerouſly, howſoeuer ſhee determine touching ſuch matters. I ſay *determine*; for in preferring the ceremonies

before the substantialls by waie of obseruation she maie erre, as the Church of the Iewes did, whō God often reprehends *eo nomine*; & again I say *the Church*, for if the Papists haue erred euen in deuising some of their ceremonies, yet that is since their synagogue lost indeede the honor of that title. So much also briefly may serue for that.

The last thing that I will note out of our aduersaries exceptions compared with the doctrine of this present place, is that which the author of *the challenge to disputatiō* hath set down in a certaine place, much (as I remember) to this purpose;

That, if we in our opinions, which we maintaine about Ceremonies, vsed in the Church of England, as they are at this day, be right, then our departure from the papists cannot be iustified, and the Pope with his adherents, nay Christ the Sonne of God, and his heauenly truth in them, hath had great iniurie to bee so long nowe relinquished vppon no other grounds.

Yea they farther profess, that themselues wil becom papists, and Iesuits (& what not?) if we can but quit our selues in the controuersie. O speech worthy the authors of it! O speech most vnwor-

vnworthy the eares of any christiã mãlõ speech than which the diuell of hell could neuer haue roared out a more viperous, nor a more detestable one, aboue ground. Let it be noted, I would wish you, & noted again, with a pen of Diamond, in tables of brasse, to shewe the dispositionof the sect for euer, that, when they would reuoke it, they may not be able. For, what thinke you my deere brethren & Country-men of this place? Is it matter of *Order* that we haue left *Rome* for, or matter of *Faith?* Is it matter of ceremony, or matter of substance? Is it a straw, or a block, nay a great beame? Is it a gap and a bush, or a countermure of stone, and trench vnpassable, that diuides vs from them? so great, as we cannot imagine that was euer greater, which sometime diuided *Abraham* from the rich man in hell.

And yet behold; worshipping of Images, adoring of reliques, inuoking of Angels, building Churches to Saints, sacrificing for the sinnes of quicke and dead with a Wafer-cake, treading downe Kings, the Deputies of God, from their throne of Maiestie, to set vp a foxie Intruder in their roome, whom all ages haue acknowledged their vassall; taking away Bibles, mangling of Sacraments, licensing Stews,

condemning mariage, vvrapping vp your ſeruice, and the obſequies of your conſcience in the ſtrange liuorie of an vnknowen tongue, ſelling pardons for ſixe pence, ſoule-eaſe for money, heauen at pleaſure, oppoſing the flax of our tranſitorie deedes to the vnpartiall fire of the heauenly righteouſneſſe, mingling the bloud of Martyrs, that I ſay not of Traytors, with the bloud of the Lambe of God, ſpotleſſe and immaculate, which onely taketh away the ſinnes of the world, which onely quencheth the rage of the wrath to come, which onely abateth the edge of his fathers iuſtice, and the ſword *Cherubicall* that glitters afore *Paradiſe*, theſe thinges are now no cauſe to leaue *Rome* for, by our mens doctrine; or at leaſt no more cauſe, then ſurplice or no ſurplice, geſture or no geſture, ceremonie or no ceremonie, preſbyterie or Biſhopdome amount to heere at home betweene our ſelues. But as I ſaid before, ſo I ſay once againe: Let it bee noted, *I* would wiſh you, and noted moſt heedefully, to ſhewe the diſpoſition of the ſect for euer, that when they would reuoke it vpon better deliberation, they may not bee able. So much alſo concerning that. For *I* doubt not, I, but your knowledge is ſatisfied, and

their

their phrenzie diſcouered ſufficientlie heere-with.

I ſhould proceed from hence, to ſome of their obiections, as weake as water, and as vaine as vanitie it ſelfe vpon the weights: As, *Mardocheus* his refuſing to riſe to *Haman*, though the King commaunded it, will-worſhips, mans ordinances, *Whatſoeuer is not of faith, is ſinne*; therefore we muſt haue expreſſe Scripture for all that wee doe, ſhewes of euill would be abandoned, Reliques of Idolatrie layed aſide, no conformitie with vnbeleeuers, and the like. For, who euer roſe vp in contradiction againſt the Church, but had a *ſcriptum eſt* of his ſide, and ſomewhat to ſay for himſelfe? Yet with ſuch ſtuffe as theſe (a thing lamentable to be ſpoken) they vſually ſucke the bloud of your ſoules, and peruert many from the right way. But I muſt make haſte to that which is behinde: and to ſay truth, whom the former poſitiue confirmations will not ſatisfie, hee will bee little the better for diſſoluing theſe and the like their cobweb-obiections. I haue done it often, moſt often, in other places; I pray you once giue mee leaue to paſſe them ouer heere.

So

So much of the third point, *The rule of trial*, or, *the ſquare of truth:* which conſiſts not onely in *the wholſome words of our Lord Jeſus Chriſt*; but in the *Doctrines, that are commenced and framed according thereto*. For, as *Tertullian* ſaies moſt ſweetly; *Non tantùm ſeruire debeo Domino meo, ſed adulari*; wee muſt not doe all that we doe of Iniunction, but we may honour God with our freeſt inuention. And *S. Pauls* limitation is very large, and no way thralled to the narrowneſſe of thoſe precincts that they imagine, *Philippians*, 4. 8. *Whatſoeuer thinges are honeſt, whatſoeuer thinges are iuſt, whatſoeuer thinges are pure, whatſoeuer thinges pertaine to loue, and are well reported of, thoſe doe*, and the GOD *of peace ſhall bee with you.* Doe you but marke the promiſe that *the God of peace* ſhall bee vvith vs? vvhom theſe men vvould ſo faine keepe out of our Land, and baniſh, as they ſay, by head and ſhoulders. O the ſweet maske of *Peace* to appeare in! O the gracious forme of peace to maske in! Let him alway appeare to me in that forme: let him alway preſent himſelfe to me in that ſhape. Not in fire nor in tempeſt: for, in them the Lord was not, ſaith the Scripture: but in the ſoft and ſtill vvinde. *The God of peace ſhall be with you.*

*Contra Pſychicos.*

This was the promise: but now mark the precept also, I pray you: *What soeuer things are honest, what soeuer things are iust, what soeuer things are pure, what soeuer things pertaine to loue, and are well reported of, those doe. If there be any vertue, if there be any praise.* O notable accommodation of the Apostles pen to our times! For, what more *honest*, than that which can be charged with no crime, but onely iealousie & suspicion refuseth! So are our Ceremonies. What more *iust*, than that which lawfull authoritie hath established, and those lippes that harbour an oracle, ratified and approued? Yet so are our ceremonies. What more *pure*, than that which is refined in the fornace, and purged from the dregs of all ancient superstition? yet so are our ceremonies. What more *pertainining to loue*, than the pledges of combination betweene the Ministers of one Kingdom, likely also to draw the aduersaries to an vnion? yet this is the verie nature & scope of our ceremonies. As for *praise*, and *vertue*, and *good report*, and such like, the best, & the best-iudgmented will easilie allow it them: the worst I knowe deprauе them, whose iudgment makes them neuer the worse for all that. And where the former titles goe before, as *honestie*, *purity*,

and the like; these latter must needs follow of their owne accord, they may not bee parted. Wherefore, if your delight be in the God of peace, striue not against such thinges: as for those that put them from them so violently, they shew plainely that peace is not their seeking. But, so much shall serue, as I said, for the third point generall of the Text.

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THe fourth point remaines, which is, *the indifferencie of the parties*, offending against that which wee haue formerly deliuered, of *consenting to the words that are according to godlinesse*, and, *not teathing otherwise*. *If any man*; be hee who he will be, learned or lewd, Clarke or Lay-man, spirituall or temporall, holy or profane, one or many. For there is no rising vp against Iustice for respects, and *Salomons* sword strikes vnpartiall where it hits; *Vlysses* must not swarue for *Telemachus* in the furrow, and a Iudge must haue eares to scanne the causes, but no eyes to discern the persons. *If any.*

Yet the multitude cries out; The good men, the purer sort, the preciser sort, of great parts,

parts, of great paines, they are ſilenced, they are depriued. *Parúmne Sanctus Paulus*, vvas *S. Paul*, thinke you, an Apoſtle, or no? Did he ſpeake by the inſtinct of the holy Ghoſt, or no? that hath ſo damped the clamours of the iniudiciall multitude, and checked their fond exceptions long afore-hand, with his *If any*, if any man; be hee who he will be, looke not to his perſon, truſt not to thine eye, make no difference, remember the Church, and the peace of the Church, the coate of Chriſt, nay the bodie of Chriſt, *Pereat vnus potius quàm vnitas*, and, *Nulla charitas ad eam charitatem qua obſtringimur Eccleſiæ*: Let *Saul* take heede how hee ſpare *Agag* for pretexts, and ſlay the meagrer and the wretcheder of the Kine and Cattle, paſſing by the fairer for his owne luſts ſake.

But becauſe they doe ſo aggrauate the matter againſt vs, in regard of their worth; we will way the reſpects that they moſt truſt to, in due ballance, and ſee what in extreamitie they may challenge at our handes. I am loath, I confeſſe, to enter into this kinde of comparatiue conflict. For, I haue learned of *Ariſtotle* not to be ἀνθρωπολόγος: but the importance of the cauſe, and Saint *Pauls* *Ethic.* 4.

*Henry*, ouer-rules my diſpoſition for this once.

Three things they moſt beard vs with, their life, their learning, their labours. For they are honeſt men, as they ſay, painfull men, and profound men. And if we goe to leuie them now by the Tribes and the families, and at laſt by the head and the poll, to ſee if they be all aunſwerable to this report that goes of them, or no; wee are tolde afore-hand very mannerly forſooth, not all without exception for life, but ſome; not all ſo deeply learned, but ſome; not all ſo painefull nor induſtrious in their vocation, but ſome. And ſo we haue heere in effect *beſtiam pharmacopolæ*, that *Julian* the Pelagian vpbraided S. *Auſtine* with, the beaſt that the Apothecarie promiſed his patient of wonderfull vertue, which, afore morning was com, had eaten vp her ſelfe. For, if onely ſome be thus approued for life amongſt themſelues, what then ſhal we ſay of the other more obnoxious? and yet beholde, they all crie out to haue the vices, and the ſcandalls of the Cleargie reformed. And if onely ſome be thus eſteemed for learning among themſelues, what then ſhall we ſay of the other ſort of inſufficient? and yet they all require a learned Miniſterie. And if onely

onely some be so famous for paines taking amongst themselues, what then shall wee say of the other idle Drones? and yet all crie out against lazie labourers, and would haue Hiue, and Bees, and hony, & all, giuen ouer to them to sucke.

Doe you not see, beloued, by these things most clearely, the beginning, the proceedings, and the end of the whole faction? Set on foote no doubt, by some, that thought well of themselues, and perhaps had cause so to doe, if they could haue done it, within any good measure, or compasse; afterward helped forward by others, that had no such desert of their owne to raise them; yet thought they would bee followers of the Campe, lending their hands, and their names with the foremost, partly for companie, and partly for hope of spoile and booty? at last the poore people caried away with hobubs & imaginations, hearing them not onelie to vaunt of their vertues, but to crake of their forces, and that by the hundreds now and the thousands? Whereas, of all these thinges there is no one true, as I haue shewed, or that they dare stand to, in strict tearmes; and yet if all were as true as they make shewe for, yet number preuailes not against the right, as S:

*Paul* here hath it, *If any man*, whosoeuer he be, or how many soeuer they be; and excellent gifts bind to excellent modestie, giue no leade to men to be mutinous.

You see beloued, by these delaies, how loath I am to come to the stricter scanning of their three-folde Comparatiue, their life, their learning, their labours, that they beare down ours so mightily withall, as they think. Yet somwhat must be said, I cannot dwell long vpon it, because I come to it against my will.

First, for their life, that they magnifie so much. Howbeit, I would counsell them to spare this plea, or let some other speake it for them. *Alienus laudet te non os tuum*, it would sound better in their neighbours mouthes. Surely, vertue neuer dwelt at this signe; surely she is no *Dinah* that romes abroad to see, and to be seene of the daughters of the Country; but rather an *Elizabeth* that hides her selfe sixe moneths together breeding childe, and that so famous a childe as *S. Iohn Baptist* was; neither euer did religion write vpon her posts, *My house is the house of prayer*. It is no speach of a contrite heart, *Stand farther from me, I am purer than thou*; but, *depart from me Lord, for I am a sinner*.

Besides,

Beſides, this is moſt certaine, no vice euer ſhewed her face without a vizard yet, in publique, if ſhe could hide it; hypocriſie muſt lead in hereſie by the hand, and vſher it, and make way for it, like the Damoſell that led *S. Peter* into the high Prieſts Hall, euery body ſo abhorres it, if it appeare as it is. But, *Speculum conſulitur*, ſaith *S. Cyprian, cur? niſi quia timet ne ſit ipſa*, ſhe conſults with her looking-glaſſe, till that at leaſt ſay ſhee is faire. Boyes with nuts, like the *Indians* with rattles, or ſuch pretie toyes; and men many times are caried away with ſhewes, with gloſes, and profeſſions. As if *Iudas* kiſt not where hee meant to kill, or olde ſhooes transform'd a Gibeonite, or *Iezabels* paint were anie better then the plaiſter of a leaprous countenance, that lurketh vnderneath. Therefore wee reade of Woolues that ſhall come in Sheepes cloathinges; therefore vvee reade of *Satan*, dreſt like an Angell of light. Falſe Prophets haue vvorne rough garments next their fleſh; as well as the good, and *Pelagius* was as ſtrict a man for life, as hee vvas reprobate concerning the faith. Did not deuout women reſiſt S. *Paul*? ſo *I* ſay, deuout women, *Acts* 13.15. and wee heare that theſe

haue

haue the like on their ſide: no meruaile. Neither are the Monkes of later times yet out of our mindes, with all their painted holineſſe & goodly ſhewes, whoſe ſoules, if it were not an error of *Pythagoriſme*, I would not ſticke to ſay had come to take vp their manſions once more in theſe mens bodies. Pardon vs, pardon vs, if we yeeld not to a ſecond gull, ſpecially ſerued vpon vs ſo freſhlie in the ſame kinde, and giue vs leaue to diſtinguiſh between *Samuel*, and the Diuel, whom the Witch of *Endor* hath ſuborned in his mantle; ſo farre forth like him, if you wil, but that hee is known by his aſcending out of the earth.

I am loath, I proteſt, to diſcouer *Noah*, wallowing in his ſhame, and drunken fits, though their boiſterous enormities cannot make them to iudge mildelie of others infirmities. But what thinke you? ſhall we call that mortification, which wee are ſure to finde, not in the Monaſterie embracing the duſt, nor yet with the Doctors diſputing in the Temple; but ſitting vppermoſt at belly cheare, and at Feaſts? ſhall we call that auſteritie, which fawnes, and crouches, and tells newes for a meale? courage and fortitude, that reiects tythes and properties, to graze vpon a beneuolence? contentment with

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a little, which hath a hooke in the end of it like a *Harpigo*, and picks as many purſes by day, as a thiefe takes praies in the night ſeaſon? humilitie, that ſhaking of the Biſhops Iuriſdiction, would now be the onelie Pope in the Pariſh? I paſſe by many things: patience, which paſſeth ouer the miſeries of priſon, with ſuch manner of delicacies & ſtore, that Quailes are no meat with them? chaſtitie, which placing all perfection in wedlocke, is found many times not to ſtay there? Charitie, modeſtie, puritie, they are but names, as *Brutus* complained when he was a-dying, that vertue her ſelf was no better; and *ſacrifice* hath turned *mercie* quite out of doores. Why doth *Coniah* breake downe my Cedar worke (ſaith almightie God in *Jeremie*) and then paint it ouer with vermillion? ſo why do the faire ſhewes of worſhip, and the firſt table, gild ouer the monſtrous breaches of the ſecond? But I ſtand vpon thornes, while I ſtand vpon compariſons. *Nos nec pugnas narramus nec cicatrices noſtras*, though *Thraſo* may; it is enough for vs, if wee may be found one day amongſt them, *In quorum ore nō eſt inuentus dolus*, in whoſe mouth there was found no guile, that is as Saint *Auſtine* ſweetely expounds it, which confeſſed meekelie that they were ſin-

ners, and built their glory vpon humility: So much of their life.

Followes their Learning: which if *Quintilian* might haue had his wish, *Soli vt artifices de artibus iudicarent*, that the people should not presume to iudge of faculties, they woulde not once haue dared so much as to mention: They beeing so farre off from attaining to the first three, as I may call it, or to anie superlatiue perfection in that kinde, that they haue deuised manie wayes how to ridde the World of such a comberſome employment, as cunning is; and put all their commendations in this, If they could put all Learning quite out of countenance.

Who of vs knowes not, what they haue done in Schooles for payring and nimming of the Arts, till they haue made them more bare than the King of *Ammon* sent *Dauids* messengers awaie, and grubd not onely their beards but their chinnes? And who of you know not, how they haue declamed against them in pulpits, as if the Captiue Woman were to bee slaine and not to bee shorne, as if AGAR stoode ABRAHAM in no vse for procreation, and all Philosophie were now but cosenage? Let vs belieue that they can haue reached

ched to the toppe, that ſcorned to climbe by the middle ſtaires: let vs beliue that they are ſuch mightie men in Diuinitie, that profeſſe not onely ſtrangeneſſe, but warre to philoſophy. Thogh, who ſees not what a diuinity they haue coined vs? more ignorant, or more petulant I can hardly ſaie whether. Once; they will teach their Nurſe to ſucke, with ſhame enough, and correct *Magnificat* afore they know *quid ſignificat*, a Proucrbe ſo fit, as if it had been made by them: while they impute thoſe errors to the Church of *England*, both in their teachings, and in their writings, as is a tickling to the aduerſaries to heare counted for errors; to vs not ſo lamētable to be charged by them, as charged for thoſe things, or not ſo much for thoſe things as by thoſe men for thoſe things, while the cōmon enemie ſtands by and laughs. And if it were not in a Theater of ſuch conſpicuity, where whatſoer is ſpokē one way, is ſure to be detorted, and wreſted another way, therafter as is the humor of the Conſterer; I would not ſticke to ſaie it, that they haue more errours in their doctrine, than they haue haires on their head: and Saint PAVLS verdite is heerein alſo verefied of them, that he that conſenteth not, but teacheth otherwiſe, knows

nothing, nothing, at leaſt as hee ſhould doe. A iuſt iudgment of God to light vpon them, that thought it nothing worth to be counted wiſe, vnleſſe all the world were fooles beſides: whereas wee ſtande not ſo much now to boaſt our ſelues, as to keep off ſcandall from the Church of Chriſt, and ſlaunder from the armie of the liuing GOD; which hath not her better vnder the *ſunne* (let not enuie heare mee) for all the glory of Arts & Sciences, howſoeuer theſe demilaunces and theſe Dwarfs (only big in their owne conceipts) proudly defie her.

But to finiſh this point, and to graunt them their asking for this once; let them bee as wiſe as all the children of the Eaſt, as *Hethan*, as *Chalcol*, as *Derda*, or as *Daniel*; yet what get they by it, what gaine they by it, to the purpoſe now in hand? The ſtronger wit the ſtronger heretike, ſaid *Vincentius* of old, & *Origen* proued it trúe by his exãple. Neuer mean parts ſet trayterous plots abroach, neither in church againſt Chriſt, nor againſt King in the common-wealth. Were not *Core*, *Dathan*, and *Abiram*, the 3. reſiſters of *Moſes* their Gouernour (as theſe are of the gouernment, at this day) the famoſeſt & the eminenteſt men in the cõgregation? I am ſure the Text ſaies ſo. And let no man think I doe them

wrong.

wrong to rank them with *Core*, or his fellow-conspirators: For as I haue often said, so *I* will say it once more, that as for the sin of *Core* and these mens, but a paire of sheeres vvent between. Wherfore, once again, let me enforce S. *Pauls If any*; if any, be he who he will be; and let *Saul* take heed how he spare *Agag* for pretexts, and slay &c. when all are alike faultie, and liable to censure. So much also haue I spoken vnto their learning, with no other intent (God is my witnes) *quàm vt ista illa quæ sunt inflata rumpantur*, then to prick the bladder and let out the winde.

The 3. point only remains; their labor, their diligence, & their trauel. Wherin I will vse no dissembling, nor hasting: they haue bin but euē too too diligent, running with *Chuzi* afore they vvere sent, and yet againe, vvith *Ahimaaz* out running *Chuzi* because they haue run by the vvay of the plain. A way of such plainnes most af them (God helpe them) as *I* think the like vvas neuer in vse before, and I hope shall neuer be in practice again. But to speak to their pains: vvhat meruaile, if the children of light be not alwaies the forwardest in their generation? the Pharises compas sea & land to make one proselite, though they make him doubly

more dãned than themſelues. While the good man ſleeps the enemy is not idle, but ſowes his tares very induſtriouſly. Miſchance is nimble, & one *Ate* outſtrips they ſay a hundred *Litæ*. I could wiſh, our men would imitate their diligence; but by al means they muſt beware of their peſtilence. Who knowes not what hath bin the wonted argument of their ſermõs? railing againſt our ſeruice book, & defacing praier, to take vp the time forſooth in preaching; like the hedge-hog that draue his Hoſt out of dores. For ſo praier lets in preaching: & by it we can do, if we can do any thing. Yet as *Cæſar* drowned *Bibulus* his Cõſulſhip, ſo they make one of them to liue by the ſpoile & wrack of another, preaching by praying; though the Ch. be the houſe of praying not of preaching, properly ſo inſtiled by God himſelfe. Then their ſquibbing at the Prelacie, yea & glancing ſomtimes at the ſoueraign authority: which I haue heard, to my great grief, with mine own ears in this Citie, whẽ time was; not without the great applauſe of the ſeduced multitude. And now no dumb dogges I warrant you, but (which is worſe) barking afore they eſpie a thief, yea biting true men that com in their way: whoſe legs would bee broken, or their hamſtrings cut, by

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the cuſtom of old *Rome*, for being ſo fierce by day; whereas they are ſet to watch the night, & the Capitoll to giue the maintenance for ſuch a ſeruice only, & no otherwiſe. They tell vs of rigor, & perſecution, & hard meaſure: but it is they with their tongue, not the church with hir hand, that is the perſecutor. *Hagar* beats *Sara*, & not *Sara Hagar*, though you would think it otherwiſe whe you read the ſtory; becauſe *Hagar* is the male part, as hauing gotte a great belly (theſe being ful & deſirus to vent, like a veſſel ſtuft with new wine, as *Iob* ſaies): *Sara* doth but as a miſtreſs ſhould (& ſo the Church) ſtriking when ſhee is prouoked. And ſhall theſe paines bee mentioned to their praiſe, which a mean ſeuerity wil not ſerue to chaſtice? They delighted in bitterneſs, let it come vnto them; their theme was curſing, let them inherit it; be it as water vnto their bowels, and as the girdle to their loines, that they are girt withall. They tel vs, they haue laied their axe to the Prelacie to hew it down: but if it chance to ſwerue & hit the ſtriker, let ſuch a man know that it coms of the Lord. This I haue ſpoken of the matter of their ſermons: but now if I ſhould enter to entreat of their form, the day would fail me. Be it conceiued in a word, The moſt of them haue made gods offerings to ſtinke, like the ſons of

*Preface to the challenge.*

*Eli*, & the pulpits to loſe much of their antient eſtimation & credit, that they hold in former times, by the vndiſcreet handling of their buſineſs. *Ariſtot.* was wont to ſay, it was the reward of a lier not to be believed when he told truth: ſo, many men of worth are the worſe thought on for their vnworthines. To omit other faults, ſo retchleſs & ſo diſſolute they are in their preaching, that now it is become a lavv among thē, as it was among the *Tarentines, nemo de nobis*, let him be no body in the faction, that brings a ſtudied or a premeditate ſermon. That were to ty the H. Ghoſt to an inkhorn, turn the cock & it will run well enough of it ſelfe, (I think I ſpeak their own Prouerbs:) & there are ſom worſe, as whē they ſay they bring ſermons of Gods own making, becauſe they took no pains in the penning; with others mo, that for honeſty ſake muſt be concealed. Thus they tell vs of labor, & labor, in their preaching; and when all comes to all, they hold it no preaching, if it be laborious. *Alex.* would be painted by none but *Apelles*, grauen by none but *Lyſippus*, one an excellent painter the other an excellēt caruer: theſe can allow any to handle the word, to touch the miſterie with vnwaſht hands, ἀνιπτόχειρων ἀνιπτόχειρας as S. *Baſil* ſaies, baſe fellows, and (more then ſo) a degree

degree belowe baſeneſs it ſelf. And therfore no maruaile, if anie thing be counted good enough for our Order, when they haue counted any body fit enough for the labour.

But to let go this, becauſe they will ſaie this is to preach in the euidence of the ſpirit, and in all demonſtration of power and authoritie (though God knowes there is great difference between the two) what think you of that, that they challenge to themſelues a conuerting power, (I ſpeak no more than I know by good proof) and deny to others a conuerting miniſtration? In the latter whereof they are not ſo iniurious againſt charitie toward men, as in the former hainous in exceſs of pride and impiety towards God. Certainly, my deare brethren, if we could conuert others, we would firſt begin with the conuerſion of our ſelues: but becauſe no man conuerteth himſelf; therfore, it is moſt true, he cannot conuert another. *Turn vs Lord and we ſhall be turned*, ſaies the Prophet himſelf, though he could preach no doubt ſufficiently: and our Sauiour likewiſe, *You haue not choſen me*, but *I haue choſen you*, ſpoken not to the multitudes but to the Apoſtles themſelues; aboue which leuell the Church men of our times, and the men Apoſtolique that liue

yet, may not ſeek to ſoare by anie means. The *heart of the King is in the hand of God, as are the waters in the South*; that we reade in the Prouerbs: but we neuer read, the heart of the people is in the hand of the Miniſter to turne it which way he wil; But, *Paul is nothing, and Apollos is nothing*, and, *We are not Lords ouer your Faith*, and againe, *Why gaze you at vs, as if wee by our vertue had made this Creeple whole?* Yet, as the Flie that you haue heard of, which riding vpon a coach-wheel at the games of *Olympus*, gaue forth that it was ſhee that made ſo glorius a duſt; ſo theſe as vainglorious, but in a higher kind, arrogate to theſelues the manage of that ſeruice, whereunto it is enough if they may be reputed but the meaneſt acceſſaries.

And now we are not angry with them, for denying vs the fellowſhip of ſuch a prerogatiue as cannot be helde without Gods higheſt diſhonor: but leauing them this blaſphemie to adorn their head withal, we think it worth the noting that they haue excluded vs from being ſo much as inſtrumets, aſwel as inueſted themſelues in the principals. For, thither no doubt tendeth that ſpeech of theirs, which you may all wel remember, it was ſo famous, *That all the floure is of their bolting, throughout the land*, the

Preface to their Petition firſt offered to his Maieſty.

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bran & the chaffe (if anie be in the Church) is theirs that haue labour'd in a different kind frō them. *Ruth* could not glean ſo much as a hād-ful, theſe mowers haue ſo carried all into their barne; & the *Amnons* of the people could not be perſwaded to let any cakes go downe, but onely thoſe of *Thamars* baking. All this night haue we fiſht (may we ſay with good S. *Peter*) & caught nothing, becauſe we have not fiſht with the worm that they haue. New *Palæmons* in the ſchool of diuinity, that ſay of themſelues, *nobiſcum nata, nobiſcū peritura*, with vs it was born, & with vs it muſt die, as wiſdom ſhould do with *Iobs* friends. I could wiſh yet that *Philip* had left ſomwhat for young *Alexander* to conquer: but the frantike Marchant cries aloud frō the key, *the ſhippes are all mine*. And if one of vs do but looke out of a pulpit, preſently they haue for him, as for *Paul*, *Quid vult hic ſemini verbius dicere?* It is poſſible for a cōſormer to make a good ſermon? (Let the guiltie conſcience acknowledge his owne ſpeech) and again, as for *Saul*, *nūquid* Saul *inter Prophetas?* is *Saul* alſo among the Proph.? To whō our Apology muſt be, as then it was, *Quis pater eorū*, who is their father? &, hath not he aboūdance of ſpirit? or is all incloſed in your breſt? &, did the word of God

come to you only, or may it come from no bodie now effectually but you? Doubtleſs, as I haue heard ſome Diuines reaſon, that they had rather be Publicans, than Phariſies, and do no good workes than grow proude or cenſorious after their dooing, which is the dangerouſeſt temptation that a man can fall into, and which moſt ſeparateth from Chriſt: So, it had been better for theſe men, to haue kept ſilence, euen from good words, than out of their labors to haue growen into ſuch a ſpirit, as either to intrude into Gods rights by ouerweening, or excluded vs as vnworthie by diſdain.

Howbeit, becauſe they magnifie ſo their paines in preaching, and thinke they beare vs downe ſo mightilie that waie, wee will end this point, if firſt we deſire them, not to cenſure all ouer ſharpely that ſhall not ply the pulpit as they doo. For mine owne part, *I* ſay with the holy Apoſtle, *væ mihi niſi Euangelizauero*, wo to me vnleſſe I preach the Goſpell, and with Biſhop *Jewel*, *ſtantem me inueniat Chriſtus & prædicantem*, let Chriſt finde me in the pulpit, if it be his will, when hee comes to iudgement. Yet, preaching is no neceſſary *annexum* of Orders (as ſhall bee defended if euer it bee doubted) but that it may yeelde to a more

vvaighty

vvaighty diſpenſation; as the Pilot dooth no ſmall good in the Ship, though he ſit ſtill at the helme, ſtirre not as other Marriners and as the gally-boies ſtirre about. In a word, as *Demoſthenes* ſaid to one of his fellow-Lawyers, that bragged he had receiued a talent for his pleading, tuſh foole, I had more for holding my peace; So it cannot be denied, but ſome mens ſilence profits the Church of Chriſt more than all their tonguineſſe can doe it hurt. And ſo much alſo, concerning their labours.

I had verelie thought I had done with this fourth part, *The indifferency of offendors*; when an obiection preſented it ſelfe to my conſideration, which before was not thought vpon, but novv muſt be cleared in any caſe, becauſe euerie mouth is ſo full of it. For, if the green tree be thus puniſhed, why not then the drie? and if the puritan ſmart for it (ſay they) why not the papiſt much more? for ſo hath our Text, *If any*. I cannot bee ſo long as the anſwers are plentifull, & yet I will point you to much in a word.

One would think the Papiſt were borne like a flower, in the boſomes of vs Engliſh men, that heard theſe men take exceptiõs ſo ſtrangelie; and again, one would think that our State

had verie ſimple Steers-men in it, that heard theſe *Phormiohs* reproue them ſo boldly. But, if the perpetuall gouernment of our Engliſh nation, ſince religion began firſt to hold vp the head, be rather a matter of wonder amōg our ſelues than of repine, of enuie to our neighbours than ſcandall and reproach, of thankſgiuing to God, vnconceiueable, vnſpeakable, then of expoſtulatiō neuer ſo little; then think what credit is to be giuen to theſe exceptours, or what weight their words ought in due to ca ry with them, which can find no place of entertainment in our minds, til Gods mercies be vnderualued, our nations praiſe ſtained, and the very truth & euidence of ſo long proceedings ſhamefully denied. As for the affairs of State, I ſhall ſpeake another time, & ſhew what reuerence belongs vnto them, the ark that may not be pried into, the moūtain that a beaſt may not preſume to touch, the ſun that dazels curious beholders, the ſea that ſwallows profane venturers, the waie of an Eagle in the aire, and the waie of a Shippe in the waters, whoſe tracte may not be eſpied nor enquired, but admired and adored afarre of. For euen of them hath God pronounced an *O homo, tu quis es?* and none may ſay vnto a king, *Cur ſic facis?* Why doeſt

doest thou so? *Ecclesiast.* 8. 4. or to the Princes, *you are vniust*, as *Job* hath it: Least of all they, that knovv not so much as the vvaie into the Citty, saies *Salomon*, but leese themselues in seeking for their own Fathers house; a house, vvhich, of all other houses, might vvell be the most conspicuous to them at this daie, the Church of God in their own Land.

And how then, if the Magistrate, vpon great cõsiderations, should alter his hand in proceeding against papists, as S. *Paul* doth change his voice among the *Galathi*? how if he should turn sternnesse into mildnesse, as before mildnesse gaue place to sternnes; *suspendens verbera*, and *producens vbera*, as the Fathers speake, & preferring suffusion of bloude before effusion, shame before smart with *Tertullian*? Sith this is most certaine that not onely *Christianitas* (as that author saied) but euen *hæresis mortibus crescit*, the more they are pruned the more they grovve; and vvhome the horror of their ovvne late vnnaturall proceedings, specially illustrated vvith the Commentaries of our patience, cannot reade a Lecture to, of a better minde, them no bondage nor harde measure can euer be thought able to suppresse or reclaime.

*Petilianus apud August.*

This.

This I might saie in defence of the State, if it had been partiall, and to this I might alleage that out of the psalme; *If it had been mine enemie I could haue borne it, but now my fellowe & mine owne familiar friend, that walked, that talked, & tooke sweete counsell together, &c.* Could this be passed ouer vvithout a checke? Neuertheless, the truth is, and experience sheweth to them that haue but half an eie, that the Papists (God be thanked) enioie no such impunitie among vs, and Iustice hath not let fall the ballance, nor Censure yet put vp her sword. Indeed they are not taxed with the same kinds of punishments, because they are not capable of being so punished as those to whome more fauour hath been alwaies shewed. They are not silenced; for they neuer had bin licensed to preach among vs: they are not depriued nor put besides their benefices; for they vvere neuer suffered to enioie any. But in the mean time, they are so curbed and so restrained (as truly it is) that if the troubles and incommodities of the two factions popish and puritane were laied vpon a heap, and euery man allowed to share equall, I doubt not but the puritanes would greatly refuse it. It vvas time the vvheele of administration should turne about,

and

and the Law begin to pricke them a little, that had not felt it, but laught at it a long time, and through conniuence slid into contempt. If it had come any later, the euill had been almost vnredressable, and euen now wee may say to the most of them, as Christ did to the man of *Bethesda*, that had layne diseased 38. yeares, *Visne sanari*, wilt thou be reformed, yea or no? The short of it is, my deere brethren, though the Papists bee troublesome, yet the Puritans must not looke to goe vncontrolled. As whē the enemies assault a Citie or a Town, the children may not be allowed to keep what rule they will in the house in the meane time, but rather liue so much the more orderlie. Or else we shal think there is a cōfederacie, & that they reape more aduantage by the thriuing of Poperie, then they pretend for, and fauour the spreading of *Antichrists* Kingdome with all their heart, if the tyrannie of the one be the libertie of the other, and as they shall haue encreased, so these must be excused.

To conclude, I might vrge them with this *dilemma*; If the Papists be not so bad as they make shew for, when they exaggerate their pestilence so much aboue their owne, why are they so eager to haue them punished? and

if they be ſo bad; what praiſe is it for them, or why doe they place their defence in that, that they come ſomewhat ſhort of enormious Malefactors? So much may ſerue to haue ſpoken to that obiection: and to much alſo generally of the parties indifferencie.

You would not think how glad I am, hauing paſſed theſe rockes, and eſcaped theſe quicke ſands. Now we ſhall ſaile in a gentle ſtreame: now we ſhal goe forward with tide and winde. Or rather, once againe beholde a whirlpoole. For, the firſt part followes, which is the *Cenſure*, full of dangerous and deuouring waters, *Hee is puft vp, he knowes nothing, he languiſheth about queſtions, of which commeth enuie, ſtriſe, raylings, euill ſurmiſes, &c.* Almoſt there is no bottome in it. Is the ſixt any better then (*the Inhibition, or the Caution*) *from ſuch ſeparate thy ſelfe?* We might ſpeake heere *I* confeſſe of excommunication adminiſtred by one perſon, as by *Timothie* himſelfe. For, this in effect is nothing elſe. Wee might ſpeake of certaine ſeparators and ſtragglers from vs heere at home, erecting Church againſt Church, Altar againſt Altar, *Paul* againſt *Peter*, and Chriſt againſt *Jeſus*, inſomuch as they call themſelues *the brethren of the ſeparation*, and openlie delight now in

that

that title; though in truth they deserue that wee should separate first from them. Wee might in one word encrease the punishment by handling the two latter parts, as wee haue layed open the fault by discoursing the foure former. But I am not wont to insult ouer their infirmities more then needes I must, whose errours and euill courses I cannot choose but pitie from my verie heart. One-lie I had thought to haue giuen a touch touching languishing away, as Saint *Paul* heere calls it, and hanging their Harpes vpon the wilfull trees, that might make good melodie to the recouering of soules, if they would applie them rightly, and welcomming home of the prodigall sonne againe.

For, let them not tell vs, they would doe it, but for conditions: It is too nice in them of conscience, not to reach the cup, but after a seruice of their own; vvhen we that are ready to perish for thirst, are content to drink the wine out of any hand. Remember, I pray you, the Lamentation of *Dauid* ouer *Abner* being slaine, and see if it sitte not more than ordinarie to our purpose. Howe died *Abner*, sayes *Dauid*, howe died heee? his handes vvere not bound, nor his feete tyed vvith fetters

of braſſe, and yet he fell down at the foot of the Conquerour. Yeſterday a man, to day a coarſe: No body compelled him, no body conſtrained him, no body forced him, but his owne will was his owne ouerthrowe, his owne outſtanding his owne vndoing, and the battell was fought betweene him and himſelfe. What wilt thou anſwer to the Lord in that day, what ſhall thy excuſe bee to him, for ſlacking thy hand, which thou hadſt put ſo manfully vnto the plough, and ſmothering the talent that he lent thee of his good grace, not in a napkin of vnprofitable modeſtie, but (which is worſe) in ſnuffe, and pelting diſcontent?

Is this to ſtirre vp the gift of God that is in thee, as S. *Paul* bids *Timothie* to doe in this Epiſtle? is this to become all to all, that thou mighteſt gaine ſome? which thou ſhouldeſt do by his example; whereas thou ſtandeſt vpon ſuch ſtrictneſſe, as thou wilt bee like none but thy ſelfe. Is this not to iangle about words to no profit, but onely to the ſubuerſion of the hearers? Is this not to offende thy Chriſtian brother, which offendeſt the whole congregation of Chriſt, for feare of offence? Nay, is not this to be deliuered ouer, bound hand & foot to perpetuall doing nothing, before the ſentence

tence of the last Iudge?

Why might not thy wit be as well occupied henceforth, in explaining the ceremonies, as thy tongue hath beene violent heeretofore in traducing them? why shouldest thou not doe as much for true peace, as thou hast done for erronious truth? what shame is there with wise men in recanting an ouersight? or who euer liued but had his error? and, what greater conqueſt than in ouercomming thy ſelf? For, *Cum animoſitatem viceris qua teneris, veritatem poteris tenere qua vinceris*, as *S. Auſtine* ſaide to the loftie *Julian*. Yea, this were fit newes to be tolde in *Gath*, this would ſound terriblie in the ſtreetes of *Aſhkelon*, that the Engliſh nation had voyded her faction, that *Piſiſtratus* and his ſonnes were made friends, linked in the pledge of a long deſired, and neuer to be diſannulled conformitie. This, I ſay, and much more I had thought to haue ſpoken, and proſecuted againſt the wilfull languiſher of our times, the cutter off of himſelf from the facred Miniſterie without cauſe; *That lets his daies conſume in vanitie, his yeares and beauty in trouble*: whoſe *waters are turned into bloud, ſo that no man may drinke of their riuers, their fruite is giuen to the caterpiller, and their labours vnto*

*Lib. vlt. in Iul. Pelag.*

*the Graſhopper, their vines are deſtroyed with haile-ſtones, and their Mulberie trees with the froſt. Yea, the fire conſumeth their young men, and their maidens are not giuen in mariage* (Imagine you by the loſſe of all their principall ſtudies and endeuours) Nay laſtly, *their Prieſts themſelues they are ſlaine*, but not *with the ſword, and there are no widowes* (or but one at the moſt) *to make lamentation.* For the wretchednesſe of the cauſe drowneth and baniſheth all the compaſſion of the caſe.

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BVt another theame expects my handling: which I will not ſeeke how to apply to the Text (though perhaps I could tell how, if I would) it ſelf is Text enough to the handler; And giue leaue I pray you once, for deedes to beget words amōgſt you, ſince ſo many words of ours haue brought forth ſo few good deedes abroad in the world.

We muſt ſpeak therefore a word or two, of the worthie contributers to the performers of the dutie, that is weekely heere accompliſhed throughout the yeare, and I for my part haue now laboured to diſcharge. Firſt, the reuerend

Father

Father and sometime Bish. of this Sea, *John Aylmer* (how well does it become a Cleargie man to stand first, holding out the candle of direction to others, that might in time imitate his good example? and how wel doth this charitable ointment of expēce trickling frō the beard of old *Aaron* the high Priest, till it wet the very neathermost skirts of his cloathing?) First therfore, as I said, that reuerend Bishop, as much esteemed by me, as sometimes perhaps distasted by the world of the malepert and malignant. Next the right honourable Lady *Eliza.* Counteſſe of *Shrewsburie*, that forgetting her ornaments & costly tyres, which the Scripture saies a woman cannot forget (they are so wedded and addicted to them) bequeathed her blew-silke & her purple to the decking of the Tabernacle. Last of all, one *Thomas Russell* Citizen of this Citie. But I might haue spared that note, for the name it selfe was much, & yet you may knowe him to bee your fellowe-Citizen by his liberall intention. The deede shewes the minde, the minde shewes the man, the man shewes the Cities temper and disposition that hee liued in. They vvere vvont, sayes the olde prouerbe of the Hebrevves, to aske counsell in *Abel*: for there dwelt

dwelt the wits: But we may ſay, they were wont to do deeds of charitie in *London*; which praiſe (God be thanked) is not worne away, but remaineth and laſteth to this day.

All theſe that I haue mentioned, had this care and this reſpect, that the feet of the Saints ſhould not be vnwaſhed vvith *Abraham*, ſpecially thoſe Saints that bring vvith them the glad tidings of peace, and flie vnto the vvindowes vvith their doue-like murmurings, as *Eſai* ſpeaketh; that the fighters of the Lords battels, ſhould bee refreſhed vvith a competencie of bread and vvine, meeting them in the halfe vvay, as *Melchiſedech* did; that the Prophets, and men of God, ſhould not vvant a chamber, and more than ſo, a table; and more yet, a candleſtick, not emptie of a light in it (ſaith Saint *Chryſoſtome*) but all vvell and conuenientlie furniſhed, vvith *Heliſeus* his hoſteſſe; that vvhō the Innes ſhut out as too cutting for them, the manger might not receiue vvithout a gliſtering oblation, vvhich is Myrrhe and Frankincenſe in the noſtrils of G O D, vvith the vviſe men (not ſo much vvorldly wiſe) that came from the Eaſt to vvorſhip Chriſt: Laſtly, that the keeper ōf the holy Paſſe-ouer ſhould not lacke for a roome to celebrate his myſteries in,

nor

nor a beast to ride vpon into *Ierusalem*, hauing none of his own, with them that did our Lord the like fauour and curtesie; I mean they haue all prouided, that ὑμῶν ἄνεσις, ἡμῶν δὲ θλῖψις as the Apostle saith, that your gain should not be our loss, your profit our hinderance & thankelesse vexation both of body & purse: but they haue aduanced & improoued the spiritualls of other men, with the loss & flinging away of their own carnalls as a gage.

Let their owne vvorkes praise them in the gates, let their own actions rise vp to them, & call them blessed. Let the garments of purple bee brought forth, and shewed vnto the people, that these *Dorcases* haue wrought with their own hands for the vse of the poore; and let them say to them in this wise, Manie haue wisht, and many haue talked, and many haue meant charitably to this purpose; but you in doing it, you in effecting it, you in preuenting their slow and lingring determinations, haue surmounted them all. Chiefly, & before all, let the God only wise, immortal, and Father of our Lord Iesus Christ, which is to be blessed both now and for euer, haue his due honour out of their proceedings: Who first gaue such gifts vnto men that they might bee liberall,

and then gaue ſuch mindes to men, that out of their guiftes they were content to bee beneficiall. O how well doth his name ſounding among their praiſes! O how well doo his titles amiddeſt their ſtile? and O how dead, & diſmall, and diſcomfortable is all, where, vertue being commended, the Welſpring of vertue (which is Chriſt the Lord) is forgot to be honoured? Let him be magnified, let them be mentioned, and be you excited to the emulation of the like religious practice. Redeeme your ſins, cancell your bonds, breake off your vnrighteouſneſs, trauerſe your inditements, defeat Gods iudgemēts, prouoke his mercies, purchaſe his rewards, enlarge your bowells of compaſſion towards all. And when you haue done all this, and all that you can doe, or all that you ſhould do, put no confidence in your own works, truſt not in your own merits, but let them be to you as droſs & dongue to gain Chriſt, and the ſhining Robes of his alone incomparable righteouſneſs. So ſhal your work of Charitie be accepted, ſo ſhall your labour in the Lord be recompenſed, ſo ſhal your mite be prized aboue all that is caſt in by the hand of the ſwelling Iuſticiaries, ſo ſhall the ſeede of your almes deeds ſhoot into the ripeneſs of

a perfect blade, ſo ſhall your cup of cold water ſpring into a fountain of euerlaſting bliſs. For let no man deceiue himſelf my dear Brethren, the fruit of righteouſneſs is ſowen in peace of them that ſeeke peace.

Heere wee end for this time.

*Deſiring Almightie God, &c.*

*FINIS.*